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MC KERREL, J.

GRAMMAR OF THE CARNATACA LANGUAGE

MADRAS
1820

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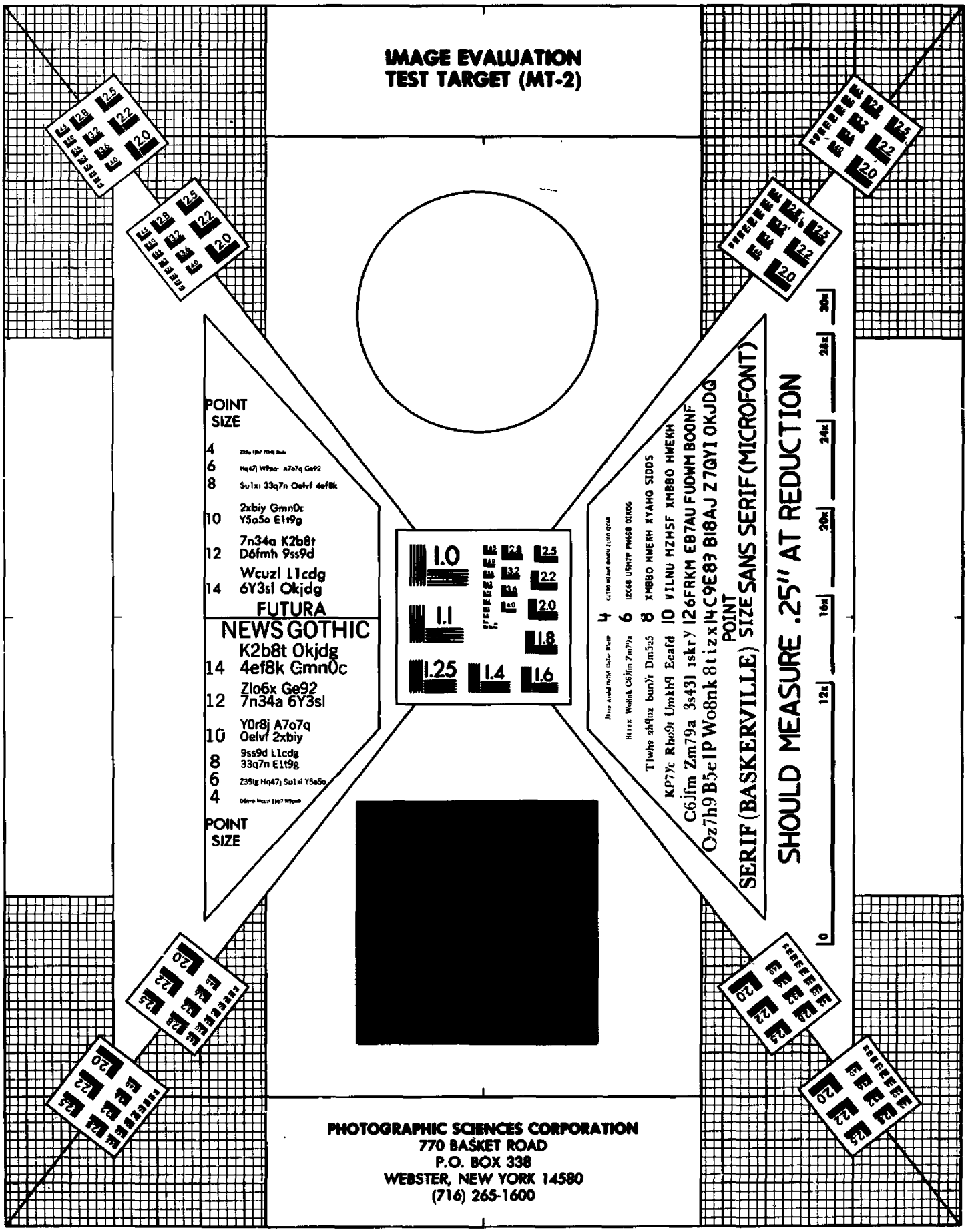
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GRAMMAR

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OF THE

CARNÁṬACA LANGUAGE.

By JOHN McKERRELL, Esq.

OF HILL-HOUSE, AYRSHIRE; AND OF THE HONOURABLE EAST INDIA COMPANY'S CIVIL SERVICE, ON THE ESTABLISHMENT OF FORT ST. GEORGE.

MADRAS:

PRINTED AT THE COLLEGE PRESS.

1820.

S.S.O.

(Mc Kerrell)

* OLA

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TO

THE KING.

SIR,

THE gracious permission which I have received to dedicate the following Work to Your Majesty, demands the expression of my humblest thanks. In India, a knowledge of the Languages of the Country, is of the highest importance to the public interests; for, without that knowledge, no public servant can discharge the duties of his office, either with credit to himself, or with advantage to the Government, or to it's subjects.

THE Carnátaca Language is spoken over a great extent of Country. It is nearly the universal Language

of all the dominions of the late Tippoo Sultan; and, consequently, the best medium of communication with the Inhabitants of a very large portion of the Indian Peninsula.

Tippoo Sultan, although a Mahommedan, was well acquainted with this, the Hindu Language of his State; and Hyder Ally, his Father and immediate Predecessor, was quite familiar with it. Both were men of stern and unrelenting dispositions, and little partial to their Hindu subjects; but they knew mankind too well not to be aware, that unless those who govern, be acquainted with the Language of the governed, a set of middle men will arise, who will ultimately become the scourges of the Country.

In the territories under the British sway in India, this evil is disappearing; and, should the Work now submitted to the World under Your Majesty's most gracious

auspices, be the means of hastening it's extirpation in one of the fairest portions of our Eastern possessions, I shall not consider that I have laboured in vain.

I have the honour to subscribe myself,

YOUR MAJESTY'S

Most faithful

and most devoted

Subject and Servant,

JOHN McKERRELL.

MADRAS,
November the 16*th*, 1820.

PREFACE.

The three principal languages of Southern India are the Telugu, the Tamil, and the Carnáṭaca. The first is spoken in the provinces to the northward of Madras; the second to the southward; the third to the westward, on the table land above the passes of the mountains; and also in some districts below the ghauts, on the western side of the Peninsula.

In Colonel Wilks's "Historical Sketches of the South of India" the limits of the Carnáṭaca country and language are thus described. "The "principality which in later times has been named from the obscure "village of Mysoor, was the south-western portion of the ancient Car- "natic, frequently named also the country of Canara,* or the country "in which the Canara language was spoken. According to this crite- "rion, the northern limits of that extensive region commenced near the "town of Beder in the latitude of 18° 45′ N. about sixty miles N. W. "from Hyderabad; following the course of this language to the S. E. "it is found to be limited by a waving line which nearly touches Adi- "vanee (Adoni,) winds to the westward of Gooti, skirts the town of

* The word Canara is a corruption of Carnáṭaca.

" Anantpoor, and passing exactly through Nundidroog, touches the range " of eastern ghauts; thence pursuing their southern course to the moun- " tainous pass of Gujjelhutty, it continues to follow the abrupt turn " caused by the great chasm of the western hills between the towns of " Coimbatoor, Palatchi, and Palgaut; and sweeping to the N. W. skirts " the edges of the precipitous western ghauts, nearly as far north as the " sources of the Kistna; whence following an eastern, and afterwards a " north-eastern course, it terminates in rather an abrupt angle near Beder, " already described as its northern limit."

HAVING been appointed shortly after my arrival in India in the year 1805, to a judicial situation in the province erroneously termed by the British Canara, in which also this language is spoken by the majority of the Inhabitants, although not included within the range of it's influence by Colonel Wilks; I found it necessary to become acquainted with it, in order to facilitate the transaction of business.

IN the year 1809 I proposed to the Government of Madras, to compile the work which is now presented to the public. My offer was accepted; but ill health at one period, and of late years most laborious official avocations, have prevented its publication till the present time.

IN the course of my labours I have derived much information from a very scarce and accurate treatise upon the ancient dialect, which was compiled, about seven centuries ago, by an Indian author named Céshava,

termed శబ్దమణిదర్పణం, or "The Mirror of Verbal "Gems."

I have also derived great assistance from Cambhampáti Mínácsháya, a most intelligent Bráhman, who has been for several years employed as Head Moonshee in my office of Telugu and Carnátaca Translator to the Government; from Cedámbi Rangáchári, the late Head Carnátaca Master at the College of Fort St. George, who died before the work was completed; and from his successor, the present Head Master, Mudumbi Shrínivásáchári.

From my own countrymen, as the Carnátaca language has hitherto been but very little studied, I have not been able to derive any aid. I feel myself, however, under considerable obligations to the late Francis Whyte Ellis, Esquire, formerly Senior Member of the College Board, for many useful hints upon the subject of Indian Grammar in general; to William Oliver, Esquire, also a Member of the College Board, for several corrections in the manuscript; and to Edward Richard Sullivan, Esquire, of the Civil Service, for his kindness in procuring for me, from His Highness the Rajah of Mysoor, the work of Céshava, of which I have already made mention.

GRAMMAR

OF THE

CARNÁṬACA LANGUAGE.

CHAPTER FIRST.

Of LETTERS.

The Carnáṭaca language is written from left to right.

The characters, like those in the most ancient Greek and Roman manuscripts, are formed of equal sizes, and placed at equal distances, without either connexion, or stops, and without any distinction whatsoever of words.

The alphabet consists of six and fifty letters; viz. sixteen vowels; two letters that may be ranked either as vowels or consonants; and thirty-eight consonants.

The sixteen vowels are as follows; ಅ ಆ ಇ ಈ ಉ ಊ ಋ ೠ ಌ ೡ ಎ ಏ ಐ ಒ ಓ and ಔ; the two letters that belong to either class are ಂ and ಃ; and the thirty-eight consonants are thus arranged; ಕ ಖ ಗ ಘ ಙ ಚ ಛ ಜ ಝ ಞ ಟ ಠ ಡ ಢ ಣ ತ ಥ ದ ಧ ನ ಪ ಫ ಬ ಭ ಮ ಯ ರ ಲ ವ ಶ ಷ ಸ ಹ ಳ ೞ ಱ.

Of the abovementioned fifty-six letters, forty-seven belong to the pure Carnáṭaca; and four of them, viz. ಎ ಒ ಅ and ಆ exclusively so. The remaining nine, viz. ಋ ೠ ಌ ೡ ಶ ಷ ಃ ಳ and ಱ have been introduced into the alphabet for the purpose of expressing sounds that are peculiar to the Sanscrit.

Of PRONUNCIATION.

ಅ

Expresses an obscure sound like the English a in the words abound, about, &c. and is inherent in every consonant that is not followed by another vowel; or that has not the full sound of the letter restricted by the mark ◌ಾ.

ಆ

Is like the same letter when pronounced long, as in the words all, wall, ball, &c.

ಇ

Has precisely the same sound as the French i, in the word ni.

ಈ

Is the same vowel with a lengthened sound.

ಉ

Has the sound of u in the words bull, full, pull, &c.

ಊ

The same sound lengthened, and may be expressed in Roman characters by ú.

ಋ ೠ ಌ ೡ.

These four letters are only used in Sanscrit words. Their pronunciation on the western side of the Peninsula, and, generally speaking, in Southern India, is rŭ rŭ and lŭ lŭ; the u possessing nearly the same sound that it has in French in the words nue, flux, tuent, salut, &c.

ಎ

Is the same as the French ê in the words qualité, egalité, &c.

ಏ

Is the same vowel with a lengthened sound.

ಐ

Is pronounced exactly like the English word eye, a feature of the face; and may be expressed in Roman characters by ai.

ಒ

Has that full sound of the letter o which is common to every language.

ಓ

The same letter pronounced long, and expressed in Roman characters by ó.

ಔ

Has the sound of ow in the words cow, now, how, &c. ; but being evidently compounded of ಅ and ಉ, it may be better expressed by their corresponding letters in the Roman character.

ಂ

This letter is pronounced sometimes like m, and at others like n, according to the particular consonant which it may happen to precede.

ಃ

May be expressed in Roman characters by aha.

ಕ

Is like the hard English c in the words command, cause, curtain, &c.

ಖ

Is pronounced with a strong aspiration; and may be expressed in Roman characters by c,ha.

ಗ

Is the hard g in the words great, goue, ground.

ಘ

Is a strong aspirated letter, bearing the same relation to ga, as c,ha does to ca; and may, therefore, be written gha.

ಙ

Has no letter resembling it in any European tongue; it is pronounced something like the French ng in the words manger, arranger, &c.

ಚ

Has the sound of ch in the words church, charm, cheek, &c.

ಛ

Is a strong aspirated letter, and may be expressed by ch,h.

ಜ

Is pronounced like the English j in the words judge, jew, jessamine, &c.

ಝ

Is an aspirated letter; and, like most of the letters of this class, almost entirely unknown to the languages of Europe. It is pronounced as if the letter h, forcibly sounded, immediately followed the consonant j.

ಞ

Has a sound which may be expressed in Roman characters by gnya.

ಟ

Is a strong t which is pronounced by folding back the tongue, and touching with it the roof of the mouth. In writing Carnáṭaca in Roman characters it may be distinguished from ತ by a dot under the t.

ಠ

Has the same sound with a strong aspiration.

ಡ

Is a palatic letter, and is pronounced by folding back the tongue in the same manner as when uttering the letter ಟ.

ಢ

Is an aspirated letter; and may be expressed by ḍha.

ಣ

Is a nasal n, and may be distinguished in Roman characters from ನ by a dot under the n.

ತ

Is a t which differs very essentially from ಟ, and must not be confounded with it. It is pronounced by placing the point of the tongue between the front teeth.

ಥ

Has the same sound aspirated, and may be written th.

ದ

Is pronounced by placing the point of the tongue betwixt the front teeth, as when sounding the letter ತ.

ಧ

Is an aspirated letter, and may be written dh.

ನ

Is a simple nasal sound similar to the English n.

ಪ

Is precisely the English p.

ಫ

Is aspirated, and may be writen ph; but care must be taken not to pronounce it like the ph in the words philosopher, philology, &c.; it's sound being like that of those letters in the words uphold, uphill, uphoard, &c.

ಬ

Has the same sound as the English b.

ಭ

Is pronounced like the bh in the word abhorrence.

ಮ

Expresses the same sound as the English m.

ಯ

Is pronounced like the y, in yard, young, you, yonder, &c.; but never like the same letter when it terminates a word, as in quantity, cordiality, hospitality, &c.

ರ

Is like the English r.

ಱ

Is a very harsh r.

ೞ

Is also an r, and still harsher than the foregoing one. Both this and the preceding letter are only used in poetry.

ಲ

Has the same sound as the English l.

ವ

Has sometimes the sound of v in the words vanity, vigilant, vagrant; and sometimes that of w in the words wine, woman, will, welcome, &c.

ಶ

Is the sh in the words shall, should, and shame.

ಶ

Is a strong sh pronounced by folding back the tongue, and touching with it the palate.

ಸ

Has the same sound as the English s in the words sand, sale, salt, sound, &c.; but is never pronounced like z, as this letter frequently is in English.

ಹ

Is the same as h, in horse, husband, &c.

ಳ

Is a liquid l; and must be pronounced by folding back the tongue and touching with it the roof of the mouth. It may be distinguished in Roman characters from ಲ by a dot being placed under it.

ಕ್ಷ and ಫ

These two letters are only of use in certain Sanscrit words. The sound of the first is kca, and that of the second hpa.

Of VARIATIONS IN THE FORM OF THE LETTERS.

The Carnáṭaca vowels and consonants are written as already shown when a word commences with a vowel, or when a consonant is the first of two in a syllable; but all the vowels, with the exception of ಅ, have another form when added to a consonant in order to form a syllable; and when the syllable consists of more than one consonant, the second is written under the first, in the manner and form that shall now be exhibited.

ಕ್ca ಕಾ cá ಕಿ ci ಕೀ cí ಕು cu ಕೂ cú ಕೃ crü ಕೄ crú ಕ್ಲೃ clü ಕೆ ce ಕೇ cé ಕೈ cai ಕೊ co ಕೋ có ಕೌ cau ಕಂ cam ಕಃ caha ಕ್ಕ cca ಕ್ಚ cc.ha ಕ್ಛ ccha ಕ್ಷ cch.ha ಕ್ಟ cṭa ಕ್ಠ cṭha ಕ್ಡ cḍa ಕ್ಢ cḍha ಕ್ಣ cṇa ಕ್ತ cta ಕ್ಥ ctha ಕ್ನ cna ಕ್ಪ cpa ಕ್ಫ cpha ಕ್ಮ cma ಕ್ಯ cya ಕ್ರ cra ಕ್ಱ rca ಕ್ಲ cla ಕ್ವ cva ಕ್ಶ csha ಕ್ಷ cṣha ಕ್ಸ csa ಕ್ಹ cha ಕ್ಳ cḷa ಕ್ಷ್ಮ cṣhma.

ಛ c,ha ಛಾ c,há ಛಿ c,hi ಛೀ c,hí ಛು c,hu ಛೂ c,hú ಛೃ c,hrü ಛೄ c,hrú ಛ್ಲ c,hlü ಛೆ c,he ಛೇ c,hé ಛೈ c,hai ಛೊ c,ho ಛೋ c,hó ಛೌ c,hau ಛಂ c,ham ಛಃ c,haha ಛ್ನ c,hna ಛ್ಯ c,hya ಛ್ರ c,hra ಛ್ವ c,hva ಛ್ಶ c,hsha ಛ್ಷ c,hṣha ಛ್ಸ c,hsa.

ಗ ga ಗಾ gá ಗಿ gi ಗೀ gí ಗು gu ಗೂ gú ಗೃ grü ಗೄ grú ಗ್ಲ glü ಗೆ ge ಗೇ gé ಗೈ gai ಗೊ go ಗೋ gó ಗೌ gau ಗಂ gam ಗಃ gaha ಗ್ಗ gga ಗ್ಘ ggha ಗ್ಜ gja ಗ್ಝ gjha ಗ್ಡ gḍa ಗ್ಢ gḍha ಗ್ಣ gṇa ಗ್ದ gda ಗ್ಧ gdha ಗ್ನ gna ಗ್ಬ gba ಗ್ಭ gbha ಗ್ಮ gma ಗ್ಯ gya ಗ್ರ gra ಗ್ಲ gla ಗ್ವ gva.

ಘ gha ಘಾ ghá ಘಿ ghi ಘೀ ghí ಘು ghu ಘೂ ghú ಘೃ ghrü ಘೄ ghrú ಘ್ಲ ghlü ಘೆ ghe ಘೇ ghé ಘೈ ghai ಘೊ gho ಘೋ ghó ಘೌ ghau ಘಂ gham ಘಃ ghaha ಘ್ನ ghna ಘ್ಯ ghya ಘ್ರ ghra ಘ್ವ ghva.

ಙ gna ಙಾ gńa ಙಿ gni ಙೀ gní ಙು gnu ಙೂ gnú ಙೃ gnrü ಙೄ gnrú ಙ್ಲ gnlü ಙೆ gne ಙೇ gné ಙೈ gnai ಙೊ gno ಙೋ gnó ಙೌ gnau ಙಂ gnam ಙಃ gnaha ಙ್ಕ gnca ಙ್ಖ gncha ಙ್ಗ gnga ಙ್ಘ gngha ಙ್ಙ gngna ಙ್ಚ gncha ಙ್ಛ gnch,ha ಙ್ಜ gnja ಙ್ಝ gnjha ಙ್ಞ gnnga ಙ್ಟ gnṭa ಙ್ಠ gnṭha ಙ್ಡ gnḍa ಙ್ಢ gnḍha ಙ್ಣ gnṇa ಙ್ತ gnta ಙ್ಥ gntha ಙ್ದ gnda ಙ್ಧ gndha ಙ್ನ gnna ಙ್ಪ gnpa ಙ್ಫ gnpha ಙ್ಬ gnba ಙ್ಭ gnbha ಙ್ಮ gnma ಙ್ಯ gnya ಙ್ರ gnra ಙ್ಲ gnla ಙ್ವ gnva ಙ್ಶ gnsha ಙ್ಷ gnṣha ಙ್ಸ gnsa ಙ್ಹ guha ಙ್ಕ್ಷ gncsha.

ಚ cha ಚಾ chá ಚಿ chi ಚೀ chí ಚು chu ಚೂ chú ಚೃ chrü ಚೄ chrú ಚ್ಲ chlü ಚೆ che ಚೇ ché ಚೈ chai ಚೊ cho ಚೋ chó ಚೌ chau ಚಂ cham

ಚ್ಛ chaha ಚ್ಚ chca ಚ್ಚ chcha ಚ್ಛ chch,ha ಚ್ಞ chnya ಚ್ತ chta ಚ್ನ chna ಚ್ಮ chma ಚ್ಯ chya ಚ್ವ chva ಚ್ಶ chsha ಚ್ಸ chsa.

ಛ ch,ha ಛಾ ch,há ಛಿ ch,hi ಛೀ ch,hí ಛು ch,hu ಛೂ ch,hú ಛೃ ch,hrü ಛೄ ch,hrú ಛ್ಲ ch,hlü ಛೆ ch,he ಛೇ ch,hé ಛೈ ch,hai ಛಾ ch,ho ಛಾೀ ch,hó ಛೌ ch,hau ಛಂ ch,ham ಛಃ ch,haha ಛ್ಯ ch,hya ಛ್ರ ch,hra ಛ್ಲ chhla ಛ್ವ chhva.

ಜ ja ಜಾ já ಜಿ ji ಜೀ jí ಜು ju ಜೂ jú ಜೃ jrü ಜೄ jrú ಜ್ಲ jlü ಜೆ je ಜೇ jé ಜೈ jai ಜಾೆ jo ಜಾೀ jó ಜೌ jau ಜಂ jam ಜಃ jaha ಜ್ಜ jja ಜ್ಝ jjha ಜ್ಞ jnya ಜ್ಮ jma ಜ್ಯ jya ಜ್ರ jra ಜ್ಲ jla ಜ್ವ jva.

ಝ jha ಝಾ jhá ಝಿ jhi ಝೀ jhí ಝು jhu ಝೂ jhú ಝೃ jhrü ಝೄ jhrú ಝ್ಲ jhlü ಝೆ jhe ಝೇ jhé ಝೈ jhai ಝಾ jho ಝಾೀ jhó ಝೌ jhau ಝಂ jham ಝಃ jhaha ಝ್ಯ jhya.

ಞ nya ಞಾ nyá ಞಿ nyi ಞೀ nyí ಞು nyu ಞೂ nyú ಞೃ nyrü ಞೄ nyrú ಞ್ಲ nylü ಞೆ nye ಞೇ nyé ಞೈ nyai ಞಾ nyo ಞಾೀ nyó ಞೌ nyau ಞಂ nyam ಞಃ nyaha ಞ್ಚ nyca ಞ್ಛ nych,ha ಞ್ಜ nyja ಞ್ಝ nyjha ಞ್ಞ nynya ಞ್ಟ nyṭa ಞ್ಠ nyṭha ಞ್ಡ nyḍa ಞ್ಢ nyḍha ಞ್ಣ nyṇa ಞ್ಪ nypa ಞ್ಫ nypha ಞ್ಬ nyba ಞ್ಭ nybha ಞ್ಮ nyma ಞ್ಯ nyya ಞ್ರ nyra ಞ್ಲ nyla ಞ್ವ nyva ಞ್ಶ nysha ಞ್ಷ nyṣha ಞ್ಸ nysa ಞ್ಹ nyha ಞ್ಕ nycsha.

ಟಿ ṭa ಟಾ ṭá ಟಿ ṭi ಟಿ ṭí ಟು ṭu ಟೂ ṭú ಟೃ ṭrü ಟೄ ṭrú ಟ್ಲಿ ṭlü ಟೆ ṭe ಟೇ ṭé ಟೈ ṭai ಟೊ ṭo ಟೋ ṭó ಟೌ ṭau ಟಂ ṭam ಟಃ ṭaha ಟ್ಕ ṭca ಟ್ಚ ṭcha ಟ್ಛ ṭchha ಟ್ಜ ṭja ಟ್ಝ ṭjha ಟ್ಞ ṭnya ಟ್ಟ ṭta ಟ್ಠ ṭtha ಟ್ಡ ṭda ಟ್ಢ ṭdha ಟ್ಣ ṭna ಟ್ತ ṭta ಟ್ಥ ṭtha ಟ್ದ ṭda ಟ್ಧ ṭdha ಟ್ನ ṭna ಟ್ಪ ṭpa ಟ್ಫ ṭpha ಟ್ಬ ṭba ಟ್ಭ ṭbha ಟ್ಮ ṭma ಟ್ಯ ṭya ಟ್ರ ṭra ಟ್ಲ ṭla ಟ್ವ ṭva ಟ್ಶ ṭsha ಟ್ಷ ṭsha ಟ್ಸ ṭsa ಟ್ಹ ṭha ಟ್ಳ ṭla ಟ್ಱ ṭra ಟ್ಕ್ಷ ṭkṣha.

ತ tha ತಾ thá ತಿ thi ತಿ thí ತು thu ತೂ thú ತೃ thrü ತೄ thrú ತ್ಲಿ thlu ತೆ the ತೇ thé ತೈ thai ತೊ tho ತೋ thó ತೌ thau ತಂ tham ತಃ thaha ತ್ನ thna ತ್ಯ thya ತ್ರ thra ತ್ಲ thla ತ್ವ thva ತ್ಶ thsha ತ್ಷ thsha ತ್ಸ thsa ತ್ಹ thha.

ದ dha ದಾ dhá ದಿ dhi ದಿ dhí ದು dhu ದೂ dhú ದೃ dhrü ದೄ dhrú ದ್ಲಿ dhlü ದೆ dhe ದೇ dhé ದೈ dhai ದೊ dho ದೋ dhó ದೌ dhau ದಂ dham ದಃ dhaha ದ್ಗ dhga ದ್ಘ dhgha ದ್ಞ dhgna ದ್ಜ dja ದ್ಝ djha ದ್ದ ddha ದ್ಧ ddha ದ್ನ dna ದ್ದ dda ದ್ಧ ddha ದ್ನ dna ದ್ಬ dba ದ್ಭ dbha ದ್ಮ dma ದ್ಯ dya ದ್ರ dra ದ್ಲ dla ದ್ವ dva ದ್ಹ dha.

ಧ dha ಧಾ dhá ಧಿ dhi ಧಿ dhí ಧು dhu ಧೂ dhú ಧೃ dhrü ಧೄ dhrú ಧ್ಲಿ dhlü ಧೆ dhe ಧೇ dhé ಧೈ dhai ಧೊ dho ಧೋ dhó ಧೌ dhau ಧಂ dham ಧಃ dhaha ಧ್ಯ dhya ಧ್ರ dhra ಧ್ವ dhva.

ನ na ನಾ ná ನಿ ni ನೀ ní ನು nu ನೂ nú ನೃ nrü ನೄ nrú ನ್ಲಿ nlü ನೆ ne ನೇ né ನೈ nai ನೊ no ನೋ nó ನೌ nau ನಂ nam ನಃ naha ನ್ಕ nca ನ್ಚ nc,ha ನ್ಗ nga ನ್ಘ ngha ನ್ಙ ngna ನ್ಚ ncha ನ್ಛ nch,ha ನ್ಜ nja ನ್ಝ njha ನ್ಞ nnya ನ್ಟ nta ನ್ಠ ntha ನ್ಡ nda ನ್ಢ nd,ha ನ್ಣ nna ನ್ತ nta ನ್ಥ ntha ನ್ದ nda ನ್ಧ ndha ನ್ನ nna ನ್ಪ npa ನ್ಫ npha ನ್ಬ nba ನ್ಭ nbha ನ್ಮ nma ನ್ಯ nya ನ್ರ nra ನ್ಲ nla ನ್ವ nva ನ್ಶ nsha ನ್ಷ nsha ನ್ಸ nsa ನ್ಹ nha ನ್ಕ್ಷ nkṣha.

ತ ta ತಾ tá ತಿ ti ತಿ tí ತು tu ತೂ tú ತೃ trü ತೄ trú ತ್ಲೃ tlü ತೆ te ತೇ té ತೈ tai ತೊ to ತೋ tó ತೌ tau ತಂ tam ತಃ ṭaha ತ್ಚ tca ತ್ಛ tc,ha ತ್ರ tta ತ್ಠ ttha ತ್ನ tna ತ್ಪ tpa ತ್ಫ tbpa ತ್ಮ tma ತ್ಯ tya ತ್ರ tra ತ್ಲ tla ತ್ವ tva ತ್ಷ ṭṣha ತ್ಸ tsa ತ್ಹ tcṣha.

ಥ tha ಥಾ thá ಥಿ thi ಥಿ thí ಥು thu ಥೂ thú ಥೃ thrü ಥೄ thrú ಥ್ಲೃ thlü ಥೆ the ಥೇ thé ಥೈ thai ಥೊ tho ಥೋ thó ಥೌ thau ಥಂ tham ಥಃ thaha ಥ್ಯ tbya ಥ್ವ thva.

ದ da ದಾ dá ದಿ di ದಿ dí ದು du ದೂ dú ದೃ drü ದೄ drú ದ್ಲೃ dlü ದೆ de ದೇ dé ದೈ dai ದೊ do ದೋ dó ದೌ dau ದಂ dam ದಃ daha ದ್ಗ dga ದ್ಘ dgha ದ್ದ dda ದ್ಧ ddha ದ್ನ dna ದ್ಬ dba ದ್ಭ dbha ದ್ಮ dma ದ್ಯ dya ದ್ರ dra ದ್ಲ dla ದ್ವ dva.

ಧ dha ಧಾ dhá ಧಿ dhi ಧಿ dhí ಧು dhu ಧೂ dhú ಧೃ dhrü ಧೄ dhrú ಧ್ಲೃ dhlü ಧೆ dhe ಧೇ dhé ಧೈ dhai ಧೊ dho ಧೋ dhó ಧೌ dhau ಧಂ dham ಧಃ dhaha ಧ್ನ dhna ಧ್ಮ dhma ಧ್ಯ dhya ಧ್ರ dhra ಧ್ವ dhva.

ನ na ನಾ ná ನಿ ni ನಿ ní ನು nu ನೂ nú ನೃ nrü ನೄ nrú ನ್ಲೃ nlü ನೆ ne ನೇ né ನೈ nai ನೊ no ನೋ nó ನೌ nau ನಂ nam ನಃ naha ನ್ಕ nca ನ್ಖ nc,ha ನ್ಗ nga ನ್ಘ ngha ನ್ಙ ngna ನ್ಚ ncha ನ್ಛ nc,hha ನ್ಜ nja ನ್ಝ njha ನ್ಞ nnya ನ್ಟ nṭa ನ್ಠ nṭha ನ್ಡ nḍa ನ್ಢ nḍha ನ್ಣ nṇa ನ್ತ nta ನ್ಥ utha ನ್ದ nda ನ್ಧ ndha ನ್ನ nna ನ್ಪ npa ನ್ಫ npha ನ್ಬ nba ನ್ಭ ṇbha ನ್ಮ nma ನ್ಯ nya ನ್ರ nra ನ್ಲ nla ನ್ವ nva ನ್ಶ usha ನ್ಷ nṣha ನ್ಸ nsa ನ್ಹ nha ನ್ಳ nḷa ನ್ಕ್ಷ ncṣha.

ప pa పా pá పి pi పీ pí పు pu పూ pú పృ prü పౄ prú ప్లృ plü పే pe పే pé పై pai పొ po పో pó పౌ pau పం pam పఃpaha ప్క pca ప్ప pch,ha ప్చ pcha ప్ఛ pch,ha ప్ట pṭa ప్ఠ pṭha ప్ర pta ప్థ ptha ప్న pna ప్ప ppa ప్ఫ ppha ప్మ pma ప్య pya ప్ర pra ప్ల pla ప్వ pva ప్శ psha ప్ష pṣha ప్స psa ప్ష్ప pcṣha.

ఫ pha ఫా phá ఫి phi ఫీ phí ఫు phu ఫూ phú ఫృ phrü ఫౄ phrú ఫ్లృ phlü ఫే phe ఫే phé ఫై phai ఫొ pho ఫో phó ఫౌ phau ఫం pham ఫఃphaha ఫ్య phya ఫ్శ phsha ఫ్ష phṣha ఫ్స phsa.

బ ba బా bá బి bi బీ bí బు bu బూ bú బృ brü బౄ brú బ్లృ blü బే be బే bé బై bai బొ bo బో bó బౌ bau బం bam బఃbaha బ్గ bga బ్ఘ bgha బ్జ bja బ్ఝ bjha బ్డ bḍa బ్ఢ bḍha బ్ద bda బ్ధ bdha బ్న bna బ్బ bba బ్భ bbha బ్మ bma బ్య bya బ్ర bra బ్ల bla బ్ఱ bla.

భ bha భా bhá భి bhi భీ bhí భు bhu భూ bhú భృ bhrü భౄ bhrú భ్లృ bhlü భే bhe భే bhé భై bhai భొ bho భో bhó భౌ bhau భం bham భఃbhaha భ్న bhna భ్మ bhma భ్య bhya భ్ర bhra భ్ల bhla భ్వ bhva.

మ ma మా má మి mi మీ mí ము mu మూ mú మృ mrü మౄ mrú మ్లృ mlü మే me మే mé మై mai మొ mo మో mó మౌ mau మం mam మఃmaha మ్న mna మ్ప mpa మ్ఫ mpha మ్బ mba మ్భ mbha మ్మ mma మ్య mya మ్ర mra మ్ల mla మ్వ mva.

య ya యా yá యి yi యీ yí యు yu యూ yú యృ yrü యౄ yrú

ಌ ylü ಯೆ ye ಯೇ yé ಯೈ yai ಯೊ yo ಯೋ yó ಯೌ yau ಯಂ yam ಯಃ yaha ಯ್ಕ yca ಯ್ಚ yc,ha ಯ್ಗ ygga ಯ್ಘ ygha ಯ್ಙ ygna ಯ್ಚ ycha ಯ್ಛ ych,ha ಯ್ಜ yja ಯ್ಝ yjha ಯ್ಞ ynya ಯ್ಟ yṭa ಯ್ಠ yṭha ಯ್ಡ yḍa ಯ್ಢ yḍha ಯ್ಣ yṇa ಯ್ತ yta ಯ್ಥ ytha ಯ್ದ yda ಯ್ಧ ydha ಯ್ನ yna ಯ್ಪ ypa ಯ್ಫ ypha ಯ್ಬ yba ಯ್ಭ ybha ಯ್ಮ yma ಯ್ಯ yya ಯ್ರ yra ಯ್ಲ yla ಯ್ವ yva ಯ್ಶ ysha ಯ್ಷ yṣha ಯ್ಸ ysa ಯ್ಹ yha ಯ್ಳ yḷa ಯ್ೞ yẓha.

ರ ra ರಾ rá ರಿ ri ರೀ rí ರು ru ರೂ rú ರೃ rrü ರೄ rrú ೠ rlü ರೆ ré ರೇ rai ರಾ ro ರೋ ró ರೌ rau ರಂ ram ರಃ raha ರ್ಕ rca ರ್ಚ rc,ha ರ್ಗ rga ರ್ಘ rgha ರ್ಙ rgna ರ್ಚ rcha ರ್ಛ rch,ha ರ್ಜ rja ರ್ಝ rjha ರ್ಞ rnya ರ್ಟ rṭa ರ್ಠ rṭha ರ್ಡ rḍa ರ್ಢ rḍha ರ್ಣ rṇa ರ್ತ rta ರ್ಥ rtha ರ್ದ rda ರ್ಧ rdha ರ್ನ rna ರ್ಪ rpa ರ್ಫ rpha ರ್ಬ rba ರ್ಭ rbha ರ್ಮ rma ರ್ಯ rya ರ್ರ rra ರ್ಲ rla ರ್ವ rva ರ್ಶ rsha ರ್ಷ rṣha ರ್ಸ rsa ರ್ಹ rha ರ್ಳ rla ರ್ೞ rṣha.

ಲ la ಲಾ lá ಲಿ li ಲೀ lí ಲು lu ಲೂ lú ಲೃ lrü ಲೄ lrú ೡ llü ಲೆ le ಲೇ lé ಲೈ lai ಲಾ lo ಲೋ ló ಲೌ lau ಲಂ lam ಲಃ laha ಲ್ಕ lca ಲ್ಚ lc,ha ಲ್ಗ lga ಲ್ಘ lgha ಲ್ಙ lgna ಲ್ಚ lcha ಲ್ಛ lch,ha ಲ್ಜ lja ಲ್ಝ ljha ಲ್ಞ lnya ಲ್ಟ lṭa ಲ್ಠ lṭha ಲ್ಡ lḍa ಲ್ಢ lḍha ಲ್ಣ lṇa ಲ್ತ lta ಲ್ಥ ltha ಲ್ದ lda ಲ್ಧ ldha ಲ್ನ lna ಲ್ಪ lpa ಲ್ಫ lpha ಲ್ಬ lba ಲ್ಭ lbha ಲ್ಮ lma ಲ್ಯ lya ಲ್ರ lra ಲ್ಲ lla ಲ್ವ lva ಲ್ಶ lsha ಲ್ಷ lṣha ಲ್ಸ lsa ಲ್ಹ lha ಲ್ಳ lla ಲ್ೞ lẓha.

ವ va ವಾ vá ವಿ vi ವೀ ví ವು vu ವೂ vú ವೃ vrü ವೄ vrú ೢ vlü ವೆ ve ವೇ ré ವೈ vai ವಾ vo ವೋ vó ವೌ vau ವಂ vam ವಃ vaha ವ್ಯ vya ವ್ರ vra ವ್ವ vva.

ಶ sha ಶಾ shá ಶಿ shi ಶೀ shí ಶು shu ಶೂ shú ಶೃ shrü ಶೄ shrú ಶ್ಲೃ shlü ಶೆ she ಶೇ shé ಶೈ shai ಶೊ sho ಶೋ shó ಶೌ shau ಶಂ sham ಶಃ shaha ಶ್ಚ shcha ಶ್ಛ shchha ಶ್ರ shta ಶ್ನ shna ಶ್ಮ shma ಶ್ಯ shya ಶ್ರ shra ಶ್ಲ shla ಶ್ವ shva ಶ್ಷ shsha.

ಷ ṣha ಷಾ ṣhá ಷಿ ṣhi ಷೀ ṣhí ಷು ṣhu ಷೂ ṣhú ಷೃ ṣhrü ಷೄ ṣhrú ಷ್ಲೃ ṣhlü ಷೆ ṣhe ಷೇ ṣhé ಷೈ ṣhai ಷೊ ṣho ಷೋ ṣhó ಷೌ ṣhau ಷಂ ṣham ಷಃ ṣhaha ಷ್ಕ ṣhca ಷ್ಟ ṣhṭa ಷ್ಠ ṣhṭha ಷ್ಣ ṣhṇa ಷ್ಪ ṣhpa ಷ್ಫ ṣhpha ಷ್ಫ ṣhbha ಷ್ಮ ṣhma ಷ್ಯ ṣhya ಷ್ರ ṣhra ಷ್ವ ṣhva ಷ್ಷ ṣhṣha.

ಸ sa ಸಾ sá ಸಿ si ಸೀ sí ಸು su ಸೂ sú ಸೃ srü ಸೄ srú ಸ್ಲೃ slü ಸೆ se ಸೇ sé ಸೈ sai ಸೊ so ಸೋ só ಸೌ sau ಸಂ sam ಸಃ saha ಸ್ಕ sca ಸ್ಚ sch,ha ಸ್ತ sta ಸ್ಥ stha ಸ್ನ sna ಸ್ಪ spa ಸ್ಫ spha ಸ್ಮ sma ಸ್ಯ sya ಸ್ರ sra ಸ್ಲ sla ಸ್ವ sva ಸ್ಸ ssa.

ಹ ha ಹಾ há ಹಿ hi ಹೀ hí ಹು hu ಹೂ hú ಹೃ hrü ಹೄ hrú ಹ್ಲೃ hlü ಹೆ he ಹೇ hé ಹೈ hai ಹೊ ho ಹೋ hó ಹೌ hau ಹಂ ham ಹಃ haha ಹ್ನ hna ಹ್ಮ hma ಹ್ಯ hya ಹ್ರ hra ಹ್ಲ hla ಹ್ವ hva.

ಳ ḷa ಳಾ ḷá ಳಿ ḷi ಳೀ ḷí ಳು ḷu ಳೂ ḷú ಳೃ ḷrü ಳೄ ḷrú ಳ್ಲೃ ḷlü ಳೆ ḷe ಳೇ ḷé ಳೈ ḷai ಳೊ ḷo ಳೋ ḷó ಳೌ ḷau ಳಂ ḷam ಳಃ ḷaha ಳ್ಕ ḷca ಳ್ಚ ḷch,ha ಳ್ಗ ḷga ಳ್ಘ ḷgha ಳ್ಙ ḷgna ಳ್ಚ ḷcha ಳ್ಛ ḷchha ಳ್ಜ ḷja ಳ್ಝ ḷjha ಳ್ಞ ḷnya ಳ್ಟ ḷṭa ಳ್ಠ ḷṭha ಳ್ಡ ḷḍa ಳ್ಢ ḷḍha ಳ್ಣ ḷṇa ಳ್ತ ḷta ಳ್ಥ ḷtha ಳ್ದ ḷda ಳ್ಧ ḷdha ಳ್ನ ḷna ಳ್ಪ ḷpa ಳ್ಫ ḷpha ಳ್ಬ ḷba ಳ್ಭ ḷbha ಳ್ಮ ḷma ಳ್ಯ ḷya ಳ್ರ ḷra ಳ್ಲ ḷla ಳ್ವ ḷva ಳ್ಶ ḷsha ಳ್ಷ ḷṣha ಳ್ಸ ḷsa ಳ್ಹ ḷha ಳ್ಳ ḷḷa ಳ್ಕ್ಷ ḷcsha.

Of the ELISION, INSERTION, *and* PERMUTATION *of* LETTERS.

In all the studied compositions of Southern India, euphony of language is much attended to; and the rules for the elision, insertion, and permutation of letters, are numerous, and, in some degree, perplexing to the European Student. It is absolutely necessary, however, that in each dialect they should be acquired; for without this knowledge, no perfect acquaintance with any one of those languages can ever be attained.

The general permutation of letters, which is occasioned by the junction of words with their affixes, or of one word with another, is in Sanscrit and Carnáṭaca termed సంధి. The elision of letters is more particularly expressed by the word లోపము; the insertion of letters by the word ఆగమము; and the exchange or substitution of one letter for another by the term ఆదేశము.

All words in the modern dialect of the Carnáṭaca language which possess a meaning, terminate in one or other of the following vowels, అ ఆ ఇ ఈ ఉ ఊ ఋ ౠ ఌ ఎ ఏ ఐ ఒ or ఓ ; and words that merely imitate a sound, have their terminations in ఁ ఃఁ ం and ఽ. Words commence with either vowels or consonants; but much more frequently with the latter. In the ancient dialect, however, words terminate in the foregoing vowels, and also in the following consonants, న్ ణ్ య్ ర్ ఱ్ ల్ ళ్ and ఴ్.

Rule 1*st.*

When a word terminates in the letter అ, and the next affix or word commences with a vowel, the terminating అ always suffers elision.

EXAMPLES.

ఋషులఅరుఋషులు *learned men;* అవలఅరుఅవలరు *they;* దొడ్డఅప్పమఁదొడ్డప్పము *great uncle;* మాడిదలఅరుమాడిదరు *they made;* చిత్రఁగుచిత్రిసు *paint;* పూరయిసుపూర్యిసు *fill up;* అవనిందఆయితుఅవనిందాయితు

it was done by him; ಗಿರಿಯಬೆಸೆಯಿರಿದಗ್ಗಳಿದಮಗಿರಿಯಬೆಸೆಯಿಂದಿಳಿದಮ *he descended from the mountain;* ರಾಮನಲೂನಿರಾಮವಾನಿ *the elephant of Ráma.*

EXCEPTIONS.

When the words ಯಾನುಯಾಕಱಕುಱ and ಎಱ are followed by a word commencing with a vowel, sandhi does not take place.

EXAMPLES.

ಯಾನಲೂನಿ *a new elephant;* ಯಾಕಅಡಿ *an outer step;* ಒಱಅಟ್ಟಿವು *the inner ceiling of a house;* ಕುಱಅಂಬುಗಳು *old arrows;* ಎಱಅಂಬೆಯು *a young swan.*

Rule 2d.

When a word terminates in ಅಾಗಾಈ ಎ ಏ or ಐ, and the next affix or word commences with a vowel, the consonant ಯ್ must be inserted between them.

EXAMPLES.

ಪೃಥ್ವಿಅನ್ನಪೃಥ್ವಿಯನ್ನ *the earth;* ಅಾಗಾರವಅಾಯಿರವ *that condition;* ಸತಿಗಿಂದಸತಿಯಿಂದ *by the chaste woman;* ಅಾಲಿಅನ್ನಅಾಲಿಯನ್ನ *the goddess of riches;* ಮೋಕೆಅದೆಸೆಯಿಂದಮೋಕೆಯದೆಸೆಯಿಂದ *from the face;* ಗಂಗೆಅಕಂಗೆಯ *of the Ganges;* ಮೇಅಲುಮೇಯಲು *to graze;* ಕೈಅ ಲ್ಲಿಕೈಯಲ್ಲಿ *in the money.*

EXCEPTIONS.

If the word ಅಾ implying *that,* is followed by a word commencing with the vowels ಅ ಉ ಒ or ಓ, they are joined together by the insertion of ವ್ between them.

EXAMPLES.

ಅಾಉದಕವಅಾವುದಕವ *that water;* ಅಾಊಟವಅಾವೂಟವ *that food;* ಅಾಒಂದುಅಾವೊಂದು *that one;* ಅಾಓಲೆಅಾವೋಲೆ *that cadjan.*

When the word ఊ is followed by a word commencing with అఐ or ఔ, they are either joined together by the insertion of య్ between them, according to the general rule, or sandhi does not take place.

EXAMPLES.

ఊఅంబెయుఊయంబెయు or ఊఅంబెయు *that swan*: ఊఐశ్వర్యవుఊయ్ఐశ్వర్యవు or ఊఐశ్వర్యవు *that wealth*; ఊఔశ్శంభవులుఊయ్ఔశ్శంభవు or ఊఔశ్శంభవు *that desire*.

When a word in the dative or locative cases, and ending in ఎ or ఌ, is followed by a word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent.

EXAMPLES.

దేవరిశెఒప్పిసిదముదేవరిశొప్పిసిదము *he delivered to the god*; మనెయల్లిౠద్దనుమనెయల్లిద్దను *he was in the house*.

When a word in the dative or locative cases, and ending in ఎ or ఌ, is followed by the emphatic ఏ, or the conjunctive ఊ, or when a word ending in ఌ or ఎ, is followed by the affix ౠను, or when a verb ending in ఌ or ఎ, the past gerund ending in ఌ, a verb in the subjunctive mood ending in శె, or the negative gerund, are followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of య్ between them.

EXAMPLES.

ఈపువిశెఏఈపువిశ్యే or ఈపువిశెయ్యే *to the flower*; కుదుశెశెఊకుదుశెమ్ఱ or కుదుశెశెయూ *to the horse also*; బెట్టదల్లిఏబెట్టదల్ల్యే or బెట్టదల్లియ్యే *in the mountain*; నెలదల్లిఊనెలదల్లూ or నెలదల్లియూ *also in the ground*; స్తుతిౠనుస్తుతిసు or స్తుతియసు *praise thou*; ఇళిౠనుఇళిసు or ఇళియసు *cause thou to descend*; కశిౠనుకశిసు or కశియసు *cause thou*

to call; మాడిదిరిలూదకారణమాడిదిరాదకారణ or మాడిదిరియూదకారణ *because you did;* బరుత్తివిలూద్దరిందబరుత్తినాద్దరింద or బరుత్తివియూద్దరింద *because I am coming;* మాడిగిద్దను మాడిద్దమ or మాడియిద్దమ *he has made;* మాడిదరేఫను మ్మాడిదక్కిను or మాడిదరియ్కిను *what if he did?* నూకదిగిద్దను నూకదిద్దను or నూకదియిద్దను *he was without seeing.*

When a verb, however, in the second person singular ending in గి or ఏ, or the words గిదె or అదె, are followed by a word commencing with a vowel, they are always joined together by the insertion of య్ between them.

EXAMPLES.

ఓదిదిఅతి శ్ఘ్రశియింద ఓదిదియతి శ్ఘ్రశియింద *you have read quickly;* బరిదిలతివనూకరదింద బరిదియతివనూకరదింద *you wrote very beautifully;* గిదెఎందుయ్కిదను గిదెయెందుయ్కిదను *he said "it is."*

When the verbal root కరి is followed by the affix అలు, they are either joined together by the insertion of య్ between them, or left without sandhi.

EXAMPLE.

కరిఅలుకరియలు or కరిఅలు *to call.*

When a word ending in ఊ గి or ఎ is followed by a word or affix commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent, provided the meaning of the word is not likely to be affected by the formation of the sandhi.

EXAMPLES.

నిద్రాగిను ద్రిను *sleep thou;* కుసిగిను కుసిగను *a liar;* ఆాంగిలూయ్ ఏకాంగాయితు *it became so;* తిరిగిట్టిమ తిరిగిట్టిను *he replaced;* అల్లిగిందబందను అల్లింబందను *he came thence.*

When adverbs terminating in ನೆ or ಗೆ are followed by a word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent, or by the insertion of ಯ್ between them, or left, without being joined, in their original form.

EXAMPLES.

ಸುಮ್ಮನೆಯಿದ್ದನು ಸುಮ್ಮನಿದ್ದನು ಸುಮ್ಮಯಿದ್ದನು or ಸುಮ್ಮನಿಯಿದ್ದನು *he remained quiet;* ಆಕಪುರಿ ಕಪ್ಪಗೆಯಿತ್ತು ಕಪ್ಪಗಿತ್ತು ಕಪ್ಪಗಿಯಿತ್ತು or ಕಪ್ಪಗೆಯಿತ್ತು *that horse was black.*

Rule 3d.

When a word ending in ಅ ಆ ಇ ಈ ಉ ಊ ಋ ೠ ಎ ಏ or ಒ is followed by an affix or a word commencing with a vowel, they are joined together by inserting the consonant ವ್ between them.

EXAMPLES.

ಗುರುವನ್ನ ಗುರುವವನ್ನ *the priest;* ಹೂಗ್ಗಾಂದಹೂವಿಂದ *by the flower;* ಮಾತ್ರೆಯಿನಮಾತ್ರೆವಿನ *of the mother;* ಇಯೂಲಲ್ಲಿ ಇಯೂವಲ್ಲಿ *in the money;* ಈಎಂದಮ ಈವೆಂದನು *he said lii;* ಳಾಎಂದನು ಳಾವೆಂದನು *he said lii;* ಗೂಗ್ಗೆಗೂವಿಗೆ *to a cow;* ಸ್ಲೋಗ್ಗನಸ್ಲೋವಿನ *of the moon.*

EXCEPTIONS.

When a pure Carnáṭaca word ending in ಉ is followed by an affix or word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent.

EXAMPLES.

ಹಾಲುಗ್ಗಿನಹಾಲಿನ *of the milk;* ಮಗನಮ್ಮಅಪ್ಪಿಕೊಂಡನು ಮಗನನ್ನಪ್ಪಿಕೊಂಡನ *he embraced his son;* ನಾಕಿದನುಅಲ್ಲಿನಾಕಿದನಲ್ಲಿ *he saw there;* ಕೊಟ್ಟಿಗಿದ್ದನು ಕೊಟ್ಟಿದ್ದನು *he had given.*

When a pure Carnátaca word ending in ಓ is followed by an affix or word commencing with a vowel, they are joined together by the insertion of ವ್ between them.

EXAMPLE.

ತೌಅಲು ತೌವ್ಅಲು *to wet.*

If a word ending in ಓ and imitating any sound, is followed by a word commencing with a vowel, they are joined together either by the insertion of ಯ್ or ವ್.

EXAMPLE.

ಜ್ಯಾಎಂದ್ದು ಜ್ಯಾಯೆಂದ್ದು or ಜ್ಯಾವೆಂದ್ದು *having said "jó."*

EXCEPTIONS TO RULE 1st, 2d AND 3d.

When a word ending in a vowel is followed by a word commencing with ಇಯ ಇಯೂ or ಈ, sandhi does not take place.

EXAMPLES.

ಮುನಿಯಇಧ್ಧಿಯು *the improvement of a moonie;* ಅಂಇಯೂ ಕಾರವು *that letter rú;* ಎನ್ನಈ ಕಾರವು *my letter lii;* ಇದುಇಯಾವು *this is a debt.*

But when the words ಅಂ *that,* ಈ *this,* ಎಲ್ಲಾ *all,* are followed by a word commencing with ಇಯ, the initial vowel of the subsequent word is changed into ಕು.

EXAMPLES.

ಅಂಇಯಕುವು ಅಂಕುಕುವು *that season;* ಈ ಇಯ ಷಿ ಈ ಕು ಷಿ *this rushi;* ಎಲ್ಲಾಇಯಾಗಳು ಎಲ್ಲಾಕುಗಳು *all the debts.*

When nouns in the vocative case, interjections terminating in a vowel, the particles with the exception of ಈ, and words terminating in long vowels, are followed by a word commencing with a vowel, the antecedent and the subsequent are not joined together;

EXAMPLES.

రామాయిటిసిచా *Rama! come hither;* అంగాయాయిటిసిచా *brother! come hither;* అదుదుఅవసుబుద్ధ దెంట్టిను *alas! he is very wicked;* అవశ్వి యూపుస్తక వనాన్నిదిదను *he read that book;* అవమాయాల్లి *neither is he;* కూఎందుకొయ్యికూనిదు *the fowl cried out.*

When a word ending in a vowel and imitating any sound or action, or when a word quoted from any author and ending in a vowel, is followed by a word commencing with a vowel, the words may either be joined together, or they may be left separate.

EXAMPLES.

కుడుగుడుఎందుగుడుగుడిందు or గుడుగుడుఎందు *having said "Gudu-gudu;"* కొదానిఎందు కొదానియేందు or కొదానిఎందు *having said "who is the donor?"*

But when a word ending in అ and expressive of any sound or action, is followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of య్; or they may be left separate.

EXAMPLES.

పళపళఎందు పళపళేందు or పళపళయేందు or పళపళఎందు *having said "Palapala;"* మాంరక్షరక్షఎందుడిదమమాంరక్షరక్షిం దుడ్యిదను or మాంరక్షరక్షయేందుడిదను or మాంరక్షరక్షఎం దుడ్యిదను *he said "protect me! protect me!"*

Rule 4th.

When a word terminating in ం is followed by a word commencing with a vowel, they may be joined together by changing the final ం into మ్, or they may be left separate.

EXAMPLE.

ಶಾಜ್ಞೇಶಂ ಕರಂ ಎಂದು ಶಾಜ್ಞೇಶಂಕರಮೆಂದು or ಶಾಜ್ಞೇಶಂಕರಂ ಎಂದು *having said "I will adore Shancara!"*

Rule 5th.

If a word susceptible of inflection terminating in ಃ and imitating any sound quoted in a passage from an author, is followed by a word commencing with a vowel, the final vowel of the antecedent is optionally destroyed.

EXAMPLE.

ಕಶ್ಶಂಭುಃ ಎಂದ್ದು ಕಶ್ಶಂಭು ಎಂದು or ಕಶ್ಶಂಭುಃ ಎಂದು *having said "who is Shambhu?"*

Rule 6th.

If the final vowel ಃ of the antecedent be destroyed, and the penultimate letter be a vowel, the antecedent and subsequent words are either joined together, according to the rules laid down for that purpose, or they are left separate.

EXAMPLE.

ಕಶ್ಶಂಭು ಎಂದು ಕಶ್ಶಂಭುವೆಂದು or ಕಶ್ಶಂಭು ಎಂದು *having said "who is Shambhu?"*

EXCEPTION.

If the final vowel ಃ of the antecedent be destroyed, and the penultimate letter be ಅ, sandhi is never formed between the antecedent and the subsequent.

EXAMPLE.

ಕ್ಕೋದರಿದ್ರಃ ಎಂದು ಕ್ಕೋದರಿದ್ರ ಎಂದು *having said "who is poor?"*

Rule 7th.

If the final vowel ಃ of the antecedent be retained, and be followed by a word commencing with a vowel, they are not joined together.

EXAMPLES.

ಪ್ರಭುಃಧಾರ್ಮಿಕಃ ಎಂದು *having said "the master is bountiful;"* ಊಃ ಎಂದ್ದು *having said "úh."*

Rule 8th.

When two words are to be formed into a compound one, if the antecedent terminate in any vowel, and the subsequent commence with the consonants క or త, these letters are respectively changed into గ and ద. The same is the case if the antecedent be deprived of it's final vowel or of it's affix, or if any other change be made by which the word shall terminate in any consonant, with the exception of the letters ర్ and ళ్, when used as substitutes.

EXAMPLES.

మర కాలు మరగ్గాలు *a wooden-leg;* తణ్ణ కదిరు తణ్ణాదిరు *a cold ray;* రులి తొగలు రులిదాగలు *a tiger's hide;* మిల్ రుటియు మిల్దుటియు *the upper lip;* శిమ్ తావశియు శిందావశియు *a red water lily.*

Rule 9th.

If the antecedent in a compound be a substitute for another word, or if any change take place, and it terminate in any consonant, with the exception of ర్ and ళ్, and the subsequent word commence with ప, the ప is invariably changed into బ.

EXAMPLES.

తొమ్ప త్తు తొంబత్తు *ninety;* శిమ పాడవియు శింబాడవియు *red ground.*

Rule 10th.

If the antecedent in a compound word terminate in any consonant properly belonging to itself, and the next word commence with ప, the ప is sometimes changed into బ, sometimes into వ, and sometimes the words remain unchanged.

EXAMPLES.

కణ్ ప రియు కణ్బారియు *the form of an eye;* నిర్ ప క్షియు నిర్బక్షియు *a water fowl;* బిళ్ ప క్షియు *a white bird.*

Rule 11*th*.

If the first word of the compound terminate in a vowel, and be followed by a word commencing with the consonants ಪ, ಬ, or ಮ, these letters are invariably changed into ವ.

EXAMPLES.

ಆಗಸಮಗಲಿ ಆಗಸವಗಲಿ *the sun*; ಕೃಷ್ಣಸಪಿಯ ಕೃಷ್ಣಸವಿಯ *Vishnoo*; ಸುದಿಪೆಂಗು ಸುದಿವೆಂಗು *the goddess of learning*; ಮೂಬಂಗಾವು ಮೂವಂಗಾವು *three colours*; ಮರಮಣಿ ಮರವಣಿ *a wooden seat*.

Rule 12*th*.

If the antecedent of a compound word terminate in a consonant properly belonging to itself, and the subsequent commence with ಬ or ಮ, these two letters are optionally changed into ವ.

EXAMPLES.

ಮೇಲ್ಬಗ್ಗಾವು ಮೇಲ್ಬಗ್ಗಾವು or ಮೇಲ್ವಗ್ಗಾವು *a good colour*; ಮೇಲ್ಮಾತು ಮೇಲ್ಮಾತು or ಮೇಲ್ವಾತು *a good word*.

EXCEPTION TO RULES 8th AND 11th.

When a participle or noun of quality deprived of its affix terminating in ಅ, or a neuter numeral pronoun, are followed by a word commencing with the consonants ಕ, ಶ, ಪ, ಬ, or ಮ, these consonants remain unchanged.

EXAMPLES.

ಕೂಗುವ ಕೋಳಿಯು *the fowl that cries*; ತೂಗುವ ತೊಟ್ಟಿಲು *a moving cradle*; ಓದುವ ಪಾತ್ರೆಯು *a book for reading*; ಬಟ್ಟಿಕಂಗು *a round eye*; ಒಂದು ಕೈಯನು *he that has one hand*; ನಾಲ್ತಲೆಯನು *he that has four heads*.

EXCEPTION TO RULES 8th, 11th, AND 12th.

In the following compound words, viz. ಒಳ್ಗೈ *the palm of the hand*; ಹಾರಕೈ *the back of the hand*; ಒಳ್ಕೋಟೆ *the inner castle*; ಹಾರಕೋಟೆ

టియు *the outer castle;* రాౌర కట్టు *the outer tying;* బరికాలు *a bare leg;* ఒళ రాౌటివు *the inner garden;* ఒక్కగాము *a one-eyed man;* ముక్కగాము *a three-eyed man;* ముక్కొటియు *three crores;* ముక్కొదియు *three flood gates;* కస్తురిమిగ ము *a musk deer;* నసుముళిసు *slight anger;* ఇప్పదు *twenty;* ఋోదబిజ్జెయు *the science of the vedas;* నాలొ్కగము *four faced;* రాౌళ్కె నెయు *a ruined house;* ఛాళ్కెనె *a dwelling house;* and చీళ్బట్టెయు *a white cloth;* the initial consonants of the subsequent words are never subject to change.

Rule 13*th.*

When a word ending in a crude state in any consonant, with the exception of the letters య్ and ల్, is followed by a word commencing with the consonant స్, the letter స్ is sometimes changed into చ్ or జ్, and sometimes remains unchanged; but, if the subsequent word be a numeral pronoun, the initial letter స్ is always changed into ష్.

EXAMPLES.

మణ్సర ము మచ్చర ము *a smooth necklace;* పాన్సు రిశియు పాజ్జరిశియు *a gold knife;* కణ్సూలెయు కణ్ణాలెయు *an eye sore;* నూన్ సాసిర ము నూష్ణాసిర ము *one hundred thousand;* ఇర్ సాసిర ము ఇష్టాసిర ము *two thousands.*

Rule 14*th.*

When a word has one of the following consonants, viz. క్ చ్ ట్ త్ ప్ గ్ జ్ డ్ ద్ or బ్, for it's penultimate letter, and is followed by a word commencing with the consonant ద్, the initial consonant of the subsequent word, and also the final vowel, and the penultimate letter of the antecedent word, are destroyed, and the aspirated letters ఖ్ ఛ్ ఠ్ థ్ ఫ్ ఘ్ ఝ్ ఢ్ ధ్ or భ్ are substituted for

the penultimate letter of the antecedent; and if the penultimate letter of the antecedent be a doubled consonant, the consonant which is to be substituted for it, must also be a doubled aspirate.

EXAMPLES.

అవనుంటాఁడుఁడాంఁగి అవనుఁడాఁధాంఁగి *as if he were gone;* బెళ్ళపుఁగావు బెళ్ళుఁగావు *a small fanam;* డొడ్డపుఁగావు డొడ్డుఁగావు *a large fanam.*

Rule 15*th.*

When two words are compounded, if the antecedent terminate in a crude state in ఁ or ఁ, and be followed by a word commencing with a consonant, the final consonant of the antecedent is changed into o.

EXAMPLES.

డాఁబళేయుఁడాంబళేయు *a gold bangle;* బేఁబూదియుఁబేంబూదియు *warm ashes.*

Rule 16*th.*

When the substitutes for the numeral pronouns ఒందు, ఎరఁడు, మూఱు, viz. ఒ, ణ్, or మ, are followed by a word commencing with a consonant, the initial consonant of the subsequent word is doubled.

EXAMPLES.

ఒక్కణ్ణామ ఒక్కణ్ణు *one that has one eye;* ణెరలేయసు ణెర్రలేయసు *one that has two heads;* మనుడ్డియు మఱ్ఱుడ్డియు *three heaps;* మణ్ణిణాు మూఱ్ఱిణాు *three spans.*

Rule 17*th.*

When a word that is susceptible of inflection, and that contains only a single short vowel, terminates in any one of the following consonants, viz. ట్, ణ్, త్, ప్, య్, ర్, or ళ్, and is followed by a word commencing with a vowel, the final consonant of the antecedent is doubled.

EXAMPLES.

నట్టడవినట్టిడవి *the midst of the forest;* కిర్రడుగు *a small step.*

Rule 18*th.*

When the formation of sandhi between two words would render the sense improper, sandhi must not take place, or another word of the same meaning must be substituted for that which is objectionable.

EXAMPLE.

ನಿಂತೆಲ್ಲಾನದಿಂದಂದೆಂದ *he stood and said with gayety.*

CHAPTER SECOND.

Of NOUNS.

Words in the Carnáṭaca language are divided into five classes, viz. ಜೈಶ್ಯವು or those of pure Carnáṭaca origin; ತದ್ಭವವು words borrowed from the Sanscrit, but having Carnáṭaca terminations; ತದ್ಭವವು corruptions of Sanscrit words which have undergone certain changes according to the rules of grammar; ಗ್ರಾಮ್ಯವು words that are corrupted, and principally used by the lower classes of the people; and ಅನ್ಯದೇಶ್ಯವು words borrowed from other languages, and subject to all the rules to which ದೇಶ್ಯ words are liable.

The state of a noun before it is inflected, is called ಪ್ರಕೃತಿಯು or crude noun. The crude nouns in the Carnáṭaca language, are divided into four sorts, viz. ನಾಮಪ್ರಕೃತಿಗಳು or nouns substantive, and proper names; ಕೃತ್ಪ್ರಕೃತಿಗಳು or verbal nouns; ತದ್ಧಿತಪ್ರಕೃತಿಗಳು or derivative nouns; and ಸಮಾಸಪ್ರಕೃತಿಗಳು or compound nouns.

EXAMPLES.

ಹೂವು *a flower*; ಮರವು *a tree*; ಹವಳ *coral*; ಉಪ್ಪರಿಗೆ *an upstair house*; ಕರಿವಾಣಿಗೆ *a frying pan*; ಬಾಮ್ಮನು *Bommanu*; ತಿಮ್ಮನು *Timmanu*; ಕಲ್ಲುಕಟಿಗನು *a stone cutter*; ಅಂಜುಕುಳಿ *a timid person, or one that is constantly fearing*; ಅಂಜಿಕೆ *the act of fearing*; ನಂಬುಗೆ *the act of trusting*; ಜೂಟಿಗಾರನು *a gamester*; ತಂಪಾಳಿಯು *a cool breeze*; ತಾವರೆಕಣ್ಣಾನು *a lotus-eyed man*; ಹಕ್ಕಿಸಾರು *a bird cage.*

Of GENDER.

In the Carnáṭaca language there are three genders, the masculine, the feminine, and the neuter. All the gods, according to the Indian mythology, as well as men, are of the masculine gender; women, as well as the goddesses, are feminine; and all animals, as well as inanimate objects, are neuter.

EXCEPTIONS.

The nouns ಕಳತ್ರ and ದಾರ, both signifying *wife*; ಅಪತ್ಯ, ಶಾವಕ, ಶಿಶು, ಕೂಸು, ಪಸುಳೆ, and ಮೊಸಪು, all signifying *a child*, are of the neuter gender.

The singular noun ಜನ implying *a single person*, or *many*, is also neuter, whether it form part of a compound word, or not; as ಜನಪದಂಗಳ್ಪೇಳ್ದುದು *the people said*; ಪೆಂಜನವಿರ್ದುದು *the female lived*; ಬಹುಜನಮಂಗೀಕರಿಸಿದುದು *it was approved of by many people*; but when the word ಜನ is added to the particles ಕು, ಪುಂ, ಸು, or ಸತ್, it is of the masculine gender; as ಕುಜನಂ or ಪುಜ್ಜನಂ *a bad man*; ಸುಜನಂ or ಸಜ್ಜನಂ *a good man*. The words ಸಜ್ಜನೆ and ಸಜ್ಜನಕ್ಕು, signifying *a good female*, or *good females*, are of the neuter gender.

Nouns denoting *planets*, ವರಾಹ *a pig*; ಗರುಡ *a kite*; ಋಷಭ *an ox*; ವಸಂತ *the summer*; ಅನಿಲ *air*; ಚೈತ್ರ *the month Chaitra*; ಮಂದಮಾರುತ *a gentle gale*; ಮಧು *the month Madhu*; and ಕೂರ್ಮ *a turtle*, are both of the masculine and neuter genders; as ಚಂದ್ರಂ ಪೊಳೆಯಿಸಿದಂ or ಚಂದ್ರಂ ಪೊಳೆಯಿತು *the moon shone*.

The nouns ದೇವತೆ *a deity*; ಶ್ರೀ and ಸಿರಿ *the goddess of riches*; ಸರಸ್ವತಿ and ವಾಣಿ *the goddess of learning*; ಕುಮರಿ and ದೊಂಪು *a girl*; ಪೆಂದತಿ *a wife*; and ಕಾಳ್ತಿ *a concubine*; are both of the feminine and neuter genders, as ಸರಸ್ವತಿವಿದ್ಯೆಯಮ್ಮಂ ಕೊಟ್ಟಳ್ or ಕೊಟ್ಟಿರು *Saraswatee bestowed learning*.

In the modern dialect of the Carnáṭaca language, nouns always terminate in one or other of the following vowels, viz. అ, ఆ, ఇ, ఈ, ఉ, ఊ, ఋ, ౠ, ఎ, ఏ, ఒ, and ఓ; and in the ancient dialect, they terminate also in the following consonants ఙ్, ఞ్, య్, ర్, ఱ్, ల్, ళ్, and �less.

Of NUMBERS.

Nouns in Carnáṭaca have two numbers, the singular and the plural.

Of CASES.

Nouns are by Carnáṭaca grammarians stated to have only seven cases, viz. ప్రథమావిభక్తి the nominative; ద్వితీయావిభక్తి the accusative; తృతీయావిభక్తి the instrumental; చతుర్థీవిభక్తి the dative; పంచమ్యావిభక్తి the ablative; షష్ఠీవిభక్తి the genitive; and సప్తమ్యావిభక్తి the locative. From this arrangement the vocative is excluded, as being only a particular form of the nominative; but in the examples it shall be retained.

Of DECLENSION.

Nouns in the modern dialect of the Carnáṭaca language, are inflected by the aid of the following affixes ఉ, అ, or అమ్మ, ఁంద, ఁనీ, ఁశీ, or అక్కి, అదిసేయింద, అ, and అల్లి. In the ancient dialect, the affixes are మ్, అమ్, ఁనమ్, ఁశి, అర్తఁం, అ, and ఓర్. The modes of inflection in both dialects are four; and the particular mode which must be followed, may in every case be ascertained by the gender of the noun, and it's termination in a crude state.

Of THE FIRST DECLENSION.

All nouns of the masculine gender terminating in a crude state in the vowel అ, belong to the first declension. In this declension the consonant ఁ must be inserted in the singular number, between the crude noun and its affixes; and in the plural, the syllables అర్, అరు, or ళ్ళ్; with the exception of deri-

vative nouns, which require only the insertion of ಅರ್, or ಅರುಗಳ್. In the plural, the affix of the dative is ಗ್ಳಿಗೆ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ರಾಮನು	ರಾಮಂ	*Ráma.*
A.	ರಾಮನ / ರಾಮನನ್ನ	ರಾಮನಂ	*Ráma.*
I.	ರಾಮನಿಂದ	ರಾಮನಿಂ	*by Ráma.*
D.	ರಾಮನಿಗೆ / ರಾಮಗೆ	ರಾಮಂಗೆ	*to Ráma.*
Ab.	ರಾಮನಬಿಸಿಯಿಂದ	ರಾಮನತ್ತಣಿಂ	*from Ráma.*
G.	ರಾಮನ	ರಾಮನ	*of Ráma.*
L.	ರಾಮನಲ್ಲಿ	ರಾಮನಾಳ್	*in Ráma.*
V.	ರಾಮಾ / ರಾಮನೆ	ರಾಮಾ / ರಾಮನೆ	*Ráma!*

PLURAL NUMBER.

N.	ರಾಮರು	ರಾಮರ್	*Rámas.*
A.	ರಾಮರ / ರಾಮರನ್ನ	ರಾಮರಂ	*Rámas.*
I.	ರಾಮರಿಂದ	ರಾಮರಿಂ	*by Rámas.*
D.	ರಾಮರಿಗೆ	ರಾಮರ್ಗೆ	*to Rámas.*
Ab.	ರಾಮರಬಿಸಿಯಿಂದ	ರಾಮರತ್ತಣಿಂ	*from Rámas.*
G.	ರಾಮರ	ರಾಮರ	*of Rámas.*
L.	ರಾಮರಲ್ಲಿ	ರಾಮರಾಳ್	*in Rámas.*
V.	ರಾಮರಿ / ರಾಮರೀ	ರಾಮರಿರ / ರಾಮರಿರಾ	*Rámas!*

SINGULAR NUMBER.

N.	ಅರಸನು	ಅರಸಂ	*a king.*
A.	ಅರಸನ / ಅರಸನನ್ನ	ಅರಸನಂ	*a king.*
I.	ಅರಸನಿಂದ	ಅರಸನಿಂ	*by a king.*
D.	ಅರಸನಿಗೆ / ಅರಸಗೆ	ಅರಸಂಗೆ	*to a king.*
Ab.	ಅರಸನದಿಸಿಯಿಂದ	ಅರಸನತ್ತಲೆಂ	*from a king.*
G.	ಅರಸನ	ಅರಸನ	*of a king.*
L.	ಅರಸನಲ್ಲಿ	ಅರಸನಾಳ್	*in a king.*
V.	ಅರಸಾ / ಅರಸಪ್ಪ	ಅರಸಾ / ಅರಸಪ್ಪ	*king!*

PLURAL NUMBER.

N.	ಅರಸರುಗಳು	ಅರಸರ್	*kings.*
A.	ಅರಸರುಗಳ / ಅರಸರುಗಳನ್ನ	ಅರಸರಂ	*kings.*
I.	ಅರಸರುಗಳಿಂದ	ಅರಸರುಗಳಿಂ	*by kings.*
D.	ಅರಸರುಗಳಿಗೆ	ಅರಸರ್ಗೆ	*to kings.*
Ab.	ಅರಸರುಗಳದಿಸಿಯಿಂದ	ಅರಸರತ್ತಲೆಂ	*from kings.*
G.	ಅರಸರುಗಳ	ಅರಸರ	*of kings.*
L.	ಅರಸರುಗಳಲ್ಲಿ	ಅರಸರಾಳ್	*in kings.*
V.	ಅರಸರುಗಳಿ / ಅರಸರುಗಳಿಯ	ಅರಸರಿರ / ಅರಸರಿರಾ	*kings!*

Of the Second Declension.

All nouns of the neuter gender terminating in the vowel ಅ, with the exception of ಗರುಡ *a kite*, ಎತ್ತು *an ox*, ಕೋಣ *a he buffaloe*, and ಆಮೆ *a turtle*, which are declined like masculines, belong to the second declension. In this declension the consonant ವ must be inserted in the nominative and accusative cases of the singular number, between the crude noun and the affixes; ದ್ in the instrumental, ablative, genitive, and locative cases; in the dative no insertion is required, but the affix is ಅಕ್ಕೆ. In the plural, the insertion is ಗಳ್ for all the cases; and the affix of the dative is ಗಳಿಗೆ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಗಜವು	ಗಜಂ	*an elephant.*
A.	ಗಜವ / ಗಜವನ್ನು	ಗಜವಂ	*an elephant.*
I.	ಗಜದಿಂದ	ಗಜದಿಂ	*by an elephant.*
D.	ಗಜಕ್ಕೆ	ಗಜಕೆ	*to an elephant.*
Ab.	ಗಜದದಿಸೆಯಿಂದ	ಗಜದತ್ತಣಿಂ	*from an elephant.*
G.	ಗಜದ	ಗಜದ	*of an elephant.*
L.	ಗಜದಲ್ಲಿ	ಗಜದೊಳ್	*in an elephant.*
V.	ಗಜಾ / ಗಜವೆ	ಗಜಾ / ಗಜವೆ	*elephant!*

PLURAL NUMBER.

N.	ಗಜಗಳು	ಗಜಗಳ್	*elephants.*
A.	ಗಜಗಳ / ಗಜಗಳನ್ನು	ಗಜಗಳಂ	*elephants.*
I.	ಗಜಗಳಿಂದ	ಗಜಗಳಿಂ	*by elephants.*

D. ಗಜಗಳಿಗೆ.....ಗಜಗಳಿ.....to elephants.

Ab. ಗಜಗಳಿಂದ..ಗಜಗಳಿಕ್ರಿಯಂ.....from elephants.

G. ಗಜಗಳ.....ಗಜಗಳ.....of elephants.

L. ಗಜಗಳಲ್ಲಿ.....ಗಜಗಳಾಗ್.....in elephants.

V. ಗಜಗಳಿ.....ಗಜಗಳಿರ.....
ಗಜಗಳಿಃ.....ಗಜಗಳಿರಾ..... } elephants!

SINGULAR NUMBER.

N. ಮರವು.....ಮರಂ.....a tree.

A. ಮರವ.....
ಮರವನ್ನ..... } ಮರವಂ.....a tree.

I. ಮರದಿಂದ.....ಮರದಿಂ.....by a tree.

D. ಮರಕ್ಕೆ.....ಮರಕ್ಕಿ.....to a tree.

Ab. ಮರದಪಿಸಿಯಿಂದ...ಮರದಕ್ರಿಯಂ.....from a tree.

G. ಮರದ.....ಮರದ.....of a tree.

L. ಮರದಲ್ಲಿ.....ಮರದಾಗ್.....in a tree.

V. ಮರಾ.....ಮರಾ.....
ಮರವಿ.....ಮರವಿ..... } tree!

PLURAL NUMBER.

N. ಮರಗಳು.....ಮರಗಳ್.....trees.

A. ಮರಗಳ.....
ಮರಗಳನ್ನ..... } ಮರಗಳಂ.....trees.

I. ಮರಗಳಿಂದ.....ಮರಗಳಿಂ.....by trees.

D. ಮರಗಳಿಗೆ.....ಮರಗಳಿ.....to trees.

Ab. ಮರಗಳಪಿಸಿಯಿಂದ..ಮರಗಳಿಕ್ರಿಯಂ.....from trees.

G. ಮರಗಳ.....ಮರಗಳ.....of trees.

L. ಮರಗಳಲ್ಲಿ .....ಮರಗಳ್ಮೋಳ್.....*in trees.*

V. {ಮರಗಳೆ..... .....ಮರಗಳಿರ.....
ಮರಗಳಿರ್.....ಮರಗಳಿರಾ.....} *trees!*

Of the Third Declension.

All nouns, of whatever gender they may be, terminating in the vowels ಅ, ಇ, ಈ, ಎ, or ಐ, belong to the third declension. In this declension, no insertion is required between the crude noun and it's affixes, in the singular number; but in the plural, the syllables ಅರ್, ಅರುಗಳ್, or ಗಳ್, must be inserted before the affixes of masculine and feminine nouns; and ಗಳ್ before those of nouns of the neuter gender. The affix of the dative case is ಗೆ in the singular number, and ಗ್ಗೆ in the plural.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಹರಿಯು.....	ಹರಿ.....	*Hari.*
A.	{ಹರಿಯ..... ಹರಿಯನ್ನ.....}	ಹರಿಯಂ.....	*Hari.*
I.	ಹರಿಯಿಂದ.....	ಹರಿಯಿಂ.....	*by Hari.*
D.	ಹರಿಗೆ.....	ಹರಿಗೆ.....	*to Hari.*
Ab.	ಹರಿಯಿಂದೆಸೆಯಿಂದ....	ಹರಿಯತ್ತಿಗಂ.....	*from Hari.*
G.	ಹರಿಯ.....	ಹರಿಯ.....	*of Hari.*
L.	ಹರಿಯಲ್ಲಿ.....	ಹರಿಯ್ಮೋಳ್.....	*in Hari.*
V.	{ಹರಿಯೆ..... ಹರಿಯೀ.....	ಹರಿ..... ಹರಿ.....	*Hari!*

PLURAL NUMBER.

N.	ಹರಿಯರು.....	ಹರಿಯರ್.....	*Haris.*
A.	{ಹರಿಯರ..... ಹರಿಯರನ್ನ.....}	ಹರಿಯರಂ.....	*Haris.*

I.	ಹರಿಯಿಂದ	ಹರಿಯಿಂ	*by Haris.*
D.	ಹರಿಯಿಗೆ	ಹರಿಯಲ್ಗೆ	*to Haris.*
Ab.	ಹರಿಯರಿಂದೆಸೆಯಿಂದ	ಹರಿಯರಿಂದ್ರಗಂ	*from Haris.*
G.	ಹರಿಯರ	ಹರಿಯರ	*of Haris.*
L.	ಹರಿಯರಲ್ಲಿ	ಹರಿಯರಾಳ್	*in Haris.*
V.	ಹರಿಯರೆ / ಹರಿಯರ್ಕ್ಕೆ	ಹರಿಯರಿರ / ಹರಿಯರಿರಾ	*Haris!*

SINGULAR NUMBER.

N.	ಕುರಿಯು	ಕುರಿ	*a sheep.*
A.	ಕುರಿಯ / ಕುರಿಯನ್ನ	ಕುರಿಯಂ	*a sheep.*
I.	ಕುರಿಯಿಂದ	ಕುರಿಯಿಂ	*by a sheep.*
D.	ಕುರಿಗೆ	ಕುರಿಗೆ	*to a sheep.*
Ab.	ಕುರಿಯದೆಸೆಯಿಂದ	ಕುರಿಯತ್ರಗಂ	*from a sheep.*
G.	ಕುರಿಯ	ಕುರಿಯ	*of a sheep.*
L.	ಕುರಿಯಲ್ಲಿ	ಕುರಿಯೊಳ್	*in a sheep.*
V.	ಕುರಿಯೆ / ಕುರಿಯೇ	ಕುರಿ / ಕುರಿ	*sheep!*

PLURAL NUMBER.

N.	ಕುರಿಗಳು	ಕುರಿಗಳ್	*sheep.*
A.	ಕುರಿಗಳ / ಕುರಿಗಳನ್ನ	ಕುರಿಗಳಂ	*sheep.*
I.	ಕುರಿಗಳಿಂದ	ಕುರಿಗಳಿಂ	*by sheep.*
D.	ಕುರಿಗಳಿಗೆ	ಕುರಿಗಳ್ಗೆ	*to sheep.*
Ab.	ಕುರಿಗಳ ದೆಸೆಯಿಂದ	ಕುರಿಗಳ ತ್ರಗಂ	*from sheep.*
G.	ಕುರಿಗಳ	ಕುರಿಗಳ	*of sheep.*
L.	ಕುರಿಗಳಲ್ಲಿ	ಕುರಿಗಳಾಳ್	*in sheep.*
V.	ಕುರಿಗಳೆ / ಕುರಿಗಳೇ	ಕುರಿಗಳಿರ / ಕುರಿಗಳಿರಾ	*sheep!*

Of the Fourth Declension.

All nouns, of whatever gender they may be, terminating in the vowels ఉ, ఊ, ఋ, ఒ, and ఓ, belong to the fourth declension. In this declension, the insertion of the syllable ్ఇన్ is optional between the crude noun and the affixes in the instrumental, ablative, genitive, and locative cases of the singular number; and in the plural, the syllable ళ్ must be inserted between the crude noun and the affixes of the different cases, with the exception of the words కండ్రుసు and బి ంస సు signifying *man* and *woman*, and, perhaps, a few others, which require the insertion of అర్, అరుళ్, or ళ్. The affix of the dative in this declension is ్ఇకి.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	గురువు	గురు	*a priest.*
A.	గురువ / గురువన్ను	గురువం	*a priest.*
I.	గురువింద / గురువినింద	గురువిం / గురువినిం	*by a priest.*
D.	గురువికి	గురువింకి	*to a priest.*
Ab.	గురువచిసేయింద / గురువినచిసేయింద	గురువత్రోడిం / గురువినత్రోడిం	*from a priest.*
G.	గురువ / గురువిన	గురువ / గురువిన	*of a priest.*
L.	గురువల్లి / గురువినల్లి	గురువాళ్ / గురువినాళ్	*in a priest.*
V.	గురువి / గురువ్వో	గురు / గురూ	*priest!*

PLURAL NUMBER.

N.	ಗುರುಗಳು	ಗುರುಗಳ್	*priests.*
A.	ಗುರುಗಳ / ಗುರುಗಳನ್ನು	ಗುರುಗಳಂ	*priests.*
I.	ಗುರುಗಳಿಂದ	ಗುರುಗಳಿಂ	*by priests.*
D.	ಗುರುಗಳಿಗೆ	ಗುರುಗಳ್ಗೆ	*to priests.*
Ab.	ಗುರುಗಳಿಂದೆಸೆಯಿಂದ	ಗುರುಗಳ್ತಗಂ	*from priests.*
G.	ಗುರುಗಳ	ಗುರುಗಳ	*of priests.*
L.	ಗುರುಗಳಲ್ಲಿ	ಗುರುಗಳೊಳ್	*in priests.*
V.	ಗುರುಗಳೇ / ಗುರುಗಳಿರಾ	ಗುರುಗಳಿರ / ಗುರುಗಳಿರಾ	*priests!*

SINGULAR NUMBER.

N.	ಕೂಸು	ಕೂಸು	*a child.*
A.	ಕೂಸ / ಕೂಸನ್ನ	ಕೂಸಂ	*a child.*
I.	ಕೂಸಿಂದ / ಕೂಸಿನಿಂದ	ಕೂಸಿಂ / ಕೂಸಿನಿಂ	*by a child.*
D.	ಕೂಸಿಗೆ	ಕೂಸಿಂಗೆ	*to a child.*
Ab.	ಕೂಸಿಂದೆಸೆಯಿಂದ / ಕೂಸಿನಿಂದೆಸೆಯಿಂದ	ಕೂಸತ್ತಗಂ / ಕೂಸಿನತ್ತಗಂ	*from a child.*
G.	ಕೂಸ / ಕೂಸನ	ಕೂಸ / ಕೂಸಿನ	*of a child.*
L.	ಕೂಸಲ್ಲಿ / ಕೂಸಿನಲ್ಲಿ	ಕೂಸೊಳ್ / ಕೂಸಿನೊಳ್	*in a child.*
V.	ಕೂಸೇ / ಕೂಸೇ	ಕೂಸು / ಕೂಸಿರಾ	*child!*

PLURAL NUMBER.

N. కూసుగళు ..... కూసుగళ్ ..... *children.*

A. { కూసుగళ్ ..... / కూసుగళను ..... } కూసుగళం ..... *children.*

I. కూసుగళిందఁ ..... కూసుగళిం ..... *by children.*

D. కూసుగళిగి ..... కూసుగళ్గి ..... *to children.*

Ab. కూసుగళ బిసియిందఁ కూసుగళ్ తెగళిం ... *from children.*

G. కూసుగళ్ ..... కూసుగళ్ ..... *of children.*

L. కూసుగళల్లి ..... కూసుగళల్లిర్ ..... *in children.*

V. { కూసుగళే ..... కూసుగళ్ర ..... / కూసుగళే ..... కూసుగళ్రా ..... } *children!*

Of NOUNS of RELATIONSHIP.

Nouns of relationship, of which the following is a list, when terminating in a crude state in the vowel అ, require the insertion of the affixes అందిర్, అందిరుగళ్, or గళ్, before the affixes of the cases, in order to form their plural. To this rule the exceptions are the nouns అగ, and మొమ్మగ, which are changed in the plural into అక్కళు, and మొమ్మక్కళు.

Nouns of relationship terminating in a crude state in the vowels ఇ, or ఏ, require the insertion of the affixes అందిర్, అందిరుగళ్, అర్, అరుగళ్, or గళ్, before the final affixes, in order to form their plurals.

The nouns అమ్మ, అక్క, and అవ్వ, which, with their compounds, are the only nouns of the feminine gender terminating in అ, require the insertion of the consonant ల్ before the affixes of the cases, and are declined like masculines.

ಮುತ್ತಪ್ಪ
ಮುತ್ತಜ್ಜ
ಮುತ್ತಯ್ಯ
ಮುತ್ತಾತ — *great grandfather.*

ಅಜ್ಜ
ತಾತ — *grandfather.*

ಅಪ್ಪ
ತಂದೆ — *father.*

ದೊಡ್ಡಪ್ಪ
ದೊಡ್ಡಯ್ಯ
ಹಿರಿಯಪ್ಪ — *father's elder brother.*

ಕಿರಿಯಪ್ಪ
ಚಿಕ್ಕಪ್ಪ — *father's younger brother.*

ಅಂಣ್ಣ — *elder brother.*

ತಮ್ಮ — *younger brother.*

ಮಾವ
ಹೆಂಣುಕೊಟ್ಟಮಾವ — *father in-law.*

ಸ್ವಾದರಮಾವ — *maternal uncle.*

ಗಂಡ — *husband.*

ಅಳಿಯ — *son in-law.*

ಮಗ — *son.*

ಮೊಮ್ಮಗ — *grand son.*

ಮರಿಮಗ — *great grand son.*

ಸ್ವಾದರಳಿಯ — *sister's son.*

ಷಡ್ಡಗ.....*wife's sister's husband.*

ಬೀಗ.....
ಪೊಟ್ಟಿ.....} *son's wife's father, or daughter's husband's father.*

ಜಾವ.....{ *husband's elder brother,*
wife's brother,
paternal aunt's son,
maternal uncle's son, } *if elder than one's self.*

ವೈದನ.....{ *husband's younger brother,*
wife's brother,
paternal aunt's son,
maternal uncle's son, } *if younger than one's self.*

ಮತ್ತಜ್ಜಿ.....
ಮತ್ತಪ್ಪ.....
ಮತ್ತಜ್ಜಿ.....} *great grandmother.*

ಅಜ್ಜಿ.....
ಅಪ್ಪ.....
ಅಜ್ಜಿ.....} *grandmother.*

ತಾಯಿ.....
ಅಮ್ಮ.....
ಅಪ್ಪ.....
ಅಜ್ಜಿ.....} *mother.*

ದಾಡ್ಡತಾಯಿ.....
ದಾಡ್ಡಮ್ಮ.....
ದಾಡ್ಡಪ್ಪ.....} *mother's elder sister.*

ಚಿಕ್ಕವ, ಚಿಕ್ಕವ್ವ, ಚಿಕ್ಕಾಯಿ ..... *mother's younger sister.*

ಅತ್ತೆ ..... *wife's mother, or husband's mother.*

ಸಾಕ್ಷಾತ್ತೆ ..... *paternal aunt.*

ಪೆಂಡತಿ ..... *wife.*

ಅಕ್ಕಸಿ ..... *husband's elder sister.*
wife's elder sister.
paternal aunt's daughter,
maternal uncle's daughter, } *if elder than one's self.*

ತಾದಿನಿ ..... *husband's younger sister.*
wife's younger sister.
paternal aunt's daughter,
maternal uncle's daughter, } *if younger than one's self.*

ಸೂಸಿ ..... *son's wife.*

ಮಗಳು ..... *daughter.*

ಮೊಮ್ಮಗಳು ..... *grand-daughter.*

ಮರಿಮಗಳು ..... *grand-daughter's daughter.*

ಸಾಕ್ಷಾತ್ತಸೂಸಿ ..... *a man's sister's daughter, or a woman's brother's daughter.*

ಸವತಿ ..... *husband's other wife.*

ವಾದಿನಿ, ವಿಸಿವೆಂಗಾ ..... *husband's brother's wife.*

ಬೀಗಿ, ವೆಂಟಿಗಿ ..... *son's wife's mother, or daughter's husband's mother.*

ಅಕ್ಕ ..... *elder sister.*

ತಂಗಿ ..... *younger sister.*

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	అప్పను	అప్పం	*a father.*
A.	అప్పన అప్పనన్ను	అప్పనం	*a father.*
I.	అప్పనింద	అప్పనిం	*by a father.*
D.	అప్పనికి అప్పకి	అప్పంకి	*to a father.*
Ab.	అప్పనచేసేయింద	అప్పనత్రెగడిం	*from a father.*
G.	అప్పన	అప్పన	*of a father.*
L.	అప్పనల్లి	అప్పన్యాళ్	*in a father.*
V.	అప్ప అప్పా అప్పనే అప్పన్యా	అప్ప అప్పా అప్పనే అప్పన్యా	*father!*

PLURAL NUMBER.

N.	అప్పందిరు	అప్పందిర్	*fathers.*
A.	అప్పందిర అప్పందిరన్ను	అప్పందిరం	*fathers.*
I.	అప్పందిరింద	అప్పందిరిం	*by fathers.*
D.	అప్పందిరిగి	అప్పందిరిగ్గె	*to fathers.*
Ab.	అప్పందిరచేసేయింద	అప్పందిర త్రెగడిం	*from fathers.*
G.	అప్పందిర	అప్పందిర	*of fathers.*
L.	అప్పందిరల్లి	అప్పందిర్యాళ్	*in fathers.*

V. { అప్పందిరిర ..... అప్పందిరిర ..... / అప్పందిరిరా ..... అప్పందిరిరా ..... / అప్పందిరే ..... అప్పందిరే ..... / అప్పందిర్యే ..... అప్పందిర్యే ..... } *fathers!*

SINGULAR NUMBER.

N. అమ్మమ ..... అమ్మం ..... *a mother.*

A. { అమ్మన ..... / అమ్మనమ్న ..... } అమ్మనం ..... *a mother.*

I. అమ్మనింద ..... అమ్మనిం ..... *by a mother.*

D. { అమ్మనిగే ..... / అమ్మగే ..... } అమ్మంగే ..... *to a mother.*

Ab. అమ్మన చిగేయింద ..... అమ్మనగింం ..... *from a mother.*

G. అమ్మన ..... అమ్మన ..... *of a mother.*

L. అమ్మనల్లి ..... అమ్మనాగ్ ..... *in a mother.*

V. { అమ్మ ..... అమ్మ ..... / అమ్మా ..... అమ్మా ..... / అమ్మవే ..... అమ్మవే ..... / అమ్మవ్యే ..... అమ్మవ్యే ..... } *mother!*

PLURAL NUMBER.

N. అమ్మందిరు ..... అమ్మందిర్ ..... *mothers.*

A. { అమ్మందిర ..... / అమ్మందిరమ్న ..... } అమ్మందిరం ..... *mothers.*

I. అమ్మందిరింద ..... అమ్మందిరిం ..... *by mothers.*

D. అమ్మందిరిగే ..... అమ్మందిర్గే ..... *to mothers.*

Ab. అమ్మందిరబెసేయిందఅమ్మందిరక్రೂರಂ.....*from mothers.*

G. అమ్మందిర.....అమ್ಮಂದಿರ.....*of mothers.*

L. అమ్మందిరల్లి.....అమ್ಮಂದಿರ್ಯಾಳ್.....*in mothers!*

V. { అమ్మందిరిర.....అమ್ಮಂದಿರಿರ..... / అమ్మందిరిరా.....అమ್ಮಂದಿರಿರಾ..... / అమ్మందిశే.....అమ್ಮಂದಿశే..... / అమ్మందిశ్యే.....అమ್ಮಂದಿశ್యే..... } *mothers!*

SINGULAR NUMBER.

N. అజ్జియు.....అಜ್ಜಿ.....*a grandmother.*

A. { అజ్జియ / అజ్జియన్ను } అಜ್ಜಿಯಂ.....*a grandmother.*

I. అజ్జియింద.....అಜ್ಜಿಯಿಂ.....*by a grandmother.*

D. అజ్జిశి.....అಜ್ಜಿಗೆ.....*to a grandmother.*

Ab. అజ్జియబెసేయింద.....అಜ್ಜಿಯಕ್ರೂರಂ.....*from a grandmother.*

G. అజ్జియ.....అಜ್ಜಿಯ.....*of a grandmother.*

L. అజ్జియల్లి.....అಜ್ಜಿಯಳ್.....*in a grandmother.*

V. { అజ్జి.....అಜ್ಜಿ..... / అజ్జ్యే.....అಜ್ಜ್ಯೇ..... / అజ్జియే.....అಜ್ಜಿಯೇ..... / అజ్జియ్యే.....అಜ್ಜಿಯ್ಯೇ..... } *grandmother!*

PLURAL NUMBER.

N. అజ్జియందిరు.....అಜ್ಜಿಯಂದಿರ್.....*grandmothers.*

A. { అజ్జియందిర / అజ్జియందిరన్ను } అಜ್ಜಿಯಂದಿರಂ..... *grandmothers.*

I. ಅಜ್ಜಿಯಂದಿರಿಂದ ..... ಅಜ್ಜಿಯಂದಿರಿಂ ..... *by grandmothers.*

D. ಅಜ್ಜಿಯಂದಿರಿಗೆ ..... ಅಜ್ಜಿಯಂದಿರ್ಗೆ ..... *to grandmothers.*

Ab. ಅಜ್ಜಿಯಂದಿರಬೆಸಿಯಿಂದ ಅಜ್ಜಿಯರ ತ್ರೈಗಂ ..... *from grandmothers.*

G. ಅಜ್ಜಿಯರ ..... ಅಜ್ಜಿಯರ ..... *of grandmothers.*

L. ಅಜ್ಜಿಯರಲ್ಲಿ ..... ಅಜ್ಜಿಯರ್ಗ್ಯಾರ್ ..... *in grandmothers.*

V. ಅಜ್ಜಿಯಂದಿರಿರ ..... ಅಜ್ಜಿಯಂದಿರಿರ .....
ಅಜ್ಜಿಯಂದಿರಿರಾ ..... ಅಜ್ಜಿಯಂದಿರಿರಾ .....
ಅಜ್ಜಿಯಂದಿರೆ ..... ಅಜ್ಜಿಯಂದಿರೆ .....
ಅಜ್ಜಿಯಂದಿರ್ಯೇ ..... ಅಜ್ಜಿಯಂದಿರ್ಯೇ ..... *grandmothers!*

SINGULAR NUMBER.

N. ಸಾಸಿಯು ..... ಸಾಸಿ ..... *a daughter-in-law.*

A. ಸಾಸಿಯ ..... ಸಾಸಿಯಮ್ಮ ..... ಸಾಸಿಯಂ ..... *a daughter-in-law.*

I. ಸಾಸಿಯಿಂದ ..... ಸಾಸಿಯಿಂ ..... *by a daughter-in-law.*

D. ಸಾಸಿಗೆ ..... ಸಾಸಿಗೆ ..... *to a daughter-in-law.*

Ab. ಸಾಸಿಯಬೆಸಿಯಿಂದ ಸಾಸಿಯತ್ರೈಗಂ ..... *from a daughter-in-law.*

G. ಸಾಸಿಯ ..... ಸಾಸಿಯ ..... *of a daughter-in-law.*

L. ಸಾಸಿಯಲ್ಲಿ ..... ಸಾಸಿಯ್ಯೋರ್ ..... *in a daughter-in-law.*

V. ಸಾಸಿ ..... ಸಾಸಿ .....
ಸಾಸಿಯೇ ..... ಸಾಸಿಯೇ .....
ಸಾಸಿಯೆ ..... ಸಾಸಿಯೆ .....
ಸಾಸಿಯೇ ..... ಸಾಸಿಯೇ ..... *daughter-in-law!*

PLURAL NUMBER.

N. ಸಾಸಿಯಂದಿರು ..... ಸಾಸಿಯಂದಿರ್ ..... *daughters-in-law.*

A. ಸಾಸಿಯಂದಿರ ..... ಸಾಸಿಯಂದಿರಮ್ಮ ..... ಸಾಸಿಯಂದಿರಂ ..... *daughters-in-law.*

I. ನಾಸೆಯಂದಿರಿಂದ.....ನಾಸೆಯಂದಿರಂ.....*by daughters-in-law.*

D. ನಾಸೆಯಂದಿರಿಗೆ.....ನಾಸೆಯಂದಿರ್ಗೆ.....*to daughters-in-law.*

Ab. ನಾಸೆಯಂದಿರದೆಸೆಯಿಂದ ನಾಸೆಯಂದಿರರ್ಕಳಿಂ *from daughters-in-law.*

G. ನಾಸೆಯಂದಿರ.....ನಾಸೆಯಂದಿರ.....*of daughters-in-law.*

L. ನಾಸೆಯಂದಿರಲ್ಲಿ.....ನಾಸೆಯಂದಿರ್ಕಳ್ಳಿ.....*in daughters-in-law.*

V. ನಾಸೆಯಂದಿರಿರ.....ನಾಸೆಯಂದಿರಿರ.....
ನಾಸೆಯಂದಿರಿರಾ.....ನಾಸೆಯಂದಿರಿರಾ..
ನಾಸೆಯಂದಿರೆ.....ನಾಸೆಯಂದಿರೆ.....
ನಾಸೆಯಂದಿರ್ಕಳೆ.....ನಾಸೆಯಂದಿರ್ಕಳೆ..... *daughters-in-law!*

Of NOUNS of QUALITY.

In the Carnáṭaca language there are no words that, strictly speaking, can be termed adjectives. When a noun of quality has been deprived of it's final affix, and precedes a noun, it then appears to be an adjective, but it is not so in reality; the word being incomplete, as will be shewn in the chapter in which compound words are treated of.

Nouns of quality terminate in a crude state in the vowels ಅ, ಇ, ಉ, and ಎ, and also in the syllables ದು or ರು; and the same form represents the neuter, as ಅಗಲ *breadth*; ಕುಳಿ *sourness*; ಡೊಂಕು *crookedness*; ಒದ್ದೆ *wetness*; ಕರಿದು *a black thing*; ಒಳ್ಳೆರು *a good thing*.

Nouns of quality terminating in the vowels abovementioned, cannot be rendered masculine or feminine by any change of form; but those ending in ದು and ರು, are susceptible of such change. When nouns of quality terminating in ದು are rendered masculine or feminine, the final syllable ದು is changed into ಅ, and the letters ನ್ or ಳ್ are inserted before the affixes of the cases, in order to denote the gender. In the plural, the insertion of ಅರ್, or ಅರುಗಳ್, is required.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಕರಿಯನು	ಕರಿಯಂ	*a black man.*
A.	ಕರಿಯನ / ಕರಿಯನನ್ನ	ಕರಿಯನಂ	*a black man;*
I.	ಕರಿಯನಿಂದ	ಕರಿಯನಿಂ	*by a black man.*
D.	ಕರಿಯನಿಗೆ / ಕರಿಯಗೆ	ಕರಿಯಂಗೆ	*to a black man.*
Ab.	ಕರಿಯನಬಿಸಿಯಿಂದ	ಕರಿಯನತ್ತಣಿಂ	*from a black man.*
G.	ಕರಿಯನ	ಕರಿಯನ	*of a black man.*
L.	ಕರಿಯನಲ್ಲಿ	ಕರಿಯನೊಳ್	*in a black man.*
V.	ಕರಿಯ	ಕರಿಯ	*black man!*
	ಕರಿಯಾ	ಕರಿಯಾ	
	ಕರಿಯನಿ	ಕರಿಯನಿ	
	ಕರಿಯನ್ನೇ	ಕರಿಯನ್ನೇ	
N.	ಕರಿಯಳು	ಕರಿಯಳ್	*a black woman.*
A.	ಕರಿಯಳ / ಕರಿಯಳನ್ನ	ಕರಿಯಳಂ	*a black woman.*
I.	ಕರಿಯಳಿಂದ	ಕರಿಯಳಿಂ	*by a black woman.*
D.	ಕರಿಯಳಿಗೆ	ಕರಿಯಳಿಗೆ	*to a black woman.*
Ab.	ಕರಿಯಳಬಿಸಿಯಿಂದ	ಕರಿಯಳತ್ತಣಿಂ	*from a black woman*
G.	ಕರಿಯಳ	ಕರಿಯಳ	*of a black woman.*
L.	ಕರಿಯಳಲ್ಲಿ	ಕರಿಯಳೊಳ್	*in a black woman.*
V.	ಕರಿಯಳಿ	ಕರಿಯಳಿ	*black woman!*
	ಕರಿಯಳ್ಳೇ	ಕರಿಯಳ್ಳೇ	

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಕರಿಯರು.....ಕರಿಯರ್.....*black men or women.*

A. {ಕರಿಯರ..... / ಕರಿಯರನ್ನು.....} ಕರಿಯರಂ.....*black men or women.*

I. ಕರಿಯರಿಂದ.....ಕರಿಯರಿಂ.....*by black men or women.*

D. ಕರಿಯರಿಗೆ.....ಕರಿಯರ್ಗೆ.....*to black men or women.*

Ab. ಕರಿಯರಬಿನಿಯಿಂದ..ಕರಿಯರ ತ್ರಿಗಂ.....*from black men or women.*

G. ಕರಿಯರ.....ಕರಿಯರ.....*of black men or women.*

L. ಕರಿಯರಲ್ಲಿ.....ಕರಿಯರ್ಗಳ್.....*in black men or women.*

V. {ಕರಿಯರಿರ.....ಕರಿಯರಿರ..... / ಕರಿಯರಿರಾ.....ಕರಿಯರಿರಾ..... / ಕರಿಯರೆ.....ಕರಿಯರೆ..... / ಕರಿಯರ್ಕ್ಕಳ್.....ಕರಿಯರ್ಕ್ಕಳ್.....} *black men or women !*

EXCEPTION.

When the nouns of quality ಎಳೆದು and ಕುಳ್ದು, are rendered masculine or feminine, the final syllable of the word ಎಳೆದು is changed into ಎಯ, and that of the word ಕುಳ್ದು into ಳ. In all other respects, they are subject to the rule abovementioned.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಎಳೆಯನು.....	ಎಳೆಯಂ.....	*a young man.*
A.	{ಎಳೆಯನ..... / ಎಳೆಯನನ್ನು.....}	ಎಳೆಯನಂ.....	*a young man.*
I.	ಎಳೆಯನಿಂದ.....	ಎಳೆಯನಿಂ.....	*by a young man.*
D.	{ಎಳೆಯನಿಗೆ..... / ಎಳೆಯಗೆ.....}	ಎಳೆಯಂಗೆ.....	*to a young man.*

Ab. ಎಳೆಯನಬಿಸೆಯಿಂದ...ಎಳೆಯನಶ್ರೂಂ.....*from a young man.*

G. ಎಳೆಯನ.....ಎಳೆಯನ.....*of a young man.*

L. ಎಳೆಯನಲ್ಲಿ.....ಎಳೆಯನಾಕ್ಕೆ.....*in a young man.*

V. { ಎಳೆಯ.....ಎಳೆಯ..... ; ಎಳೆಯಾ.....ಎಳೆಯಾ..... ; ಎಳೆಯವಿ.....ಎಳೆಯಸಿ..... ; ಎಳೆಯವ್ಯ.....ಎಳೆಯವ್ಯ..... } *young man!*

N. ಎಳೆಯಸ್ಸ.....ಎಳೆಯಳ್.....*a young woman.*

A. { ಎಳೆಯಳ್ ; ಎಳೆಯಳ್ಸ್ನ..... } ಎಳೆಯಳಂ.....*a young woman.*

I. ಎಳೆಯಳಿಂದ.....ಎಳೆಯಳಿಂ.....*by a young woman.*

D. ಎಳೆಯಳಿಗೆ.....ಎಳೆಯಳ್ಗೆ.....*to a young woman.*

Ab. ಎಳೆಯಳಬಿಸೆಯಿಂದ...ಎಳೆಯಳ್ಶ್ರೂಂ.....*from a young woman.*

G. ಎಳೆಯಳ್.....ಎಳೆಯಳ್.....*of a young woman.*

L. ಎಳೆಯಳ್ಲಿ.....ಎಳೆಯಳಾಕ್ಕೆ.....*in a young woman.*

V. { ಎಳೆಯಳೆ.....ಎಳೆಯಳೆ..... ; ಎಳೆಯಳ್ಯೆ.....ಎಳೆಯಳ್ಯೆ..... } *young woman!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಎಳೆಯರ.....ಎಳೆಯರ್.....*young men or women.*

A. { ಎಳೆಯರ ; ಎಳೆಯರಸ್ನ..... } ಎಳೆಯರಂ.....*young men or women.*

I. ಎಳೆಯರಿಂದ.....ಎಳೆಯರಿಂ.....*by young men or women.*

D. ಎಳೆಯರಿಗೆ.....ಎಳೆಯರ್ಗೆ.....*to young men or women.*

Ab. ಎಳೆಯರಬಿಸೆಯಿಂದ..ಎಳೆಯರಶ್ರೂಂ.....*from young men or women.*

G. ಎಳೆಯರ.....ಎಳೆಯರ.....*of young men or women.*

L. ಎಳೆಯರಲ್ಲಿ.....ಎಳೆಯರಾಕ್ಕೆ.....*in young men or women.*

V.	ಎಳೆಯರಿರ	ಎಳೆಯರಿರ	young men or women !
	ಎಳೆಯರಿರಾ	ಎಳೆಯರಿರಾ	
	ಎಳೆಯಿರಿ	ಎಳೆಯಿರಿ	
	ಎಳೆಯಿರೀ	ಎಳೆಯಿರೀ	

SINGULAR NUMBER.

N.	ಕುಳ್ಳಬನು	ಪಳೆಯಂ	a man of old.
A.	ಕುಳ್ಳಬನ / ಕುಳ್ಳಬನನ್ನು	ಪಳೆಯನಂ	a man of old.
I.	ಕುಳ್ಳಬನಿಂದ	ಪಳೆಯನಿಂ	by a man of old.
D.	ಕುಳ್ಳಬನಿಗೆ / ಕುಳ್ಳಬನಿ	ಪಳೆಯಂಗೆ	to a man of old.
Ab.	ಕುಳ್ಳಬನದೆಸೆಯಿಂದ	ಪಳೆಯನತ್ತಣಿಂ	from a man of old.
G.	ಕುಳ್ಳಬನ	ಪಳೆಯನ	of a man of old.
L.	ಕುಳ್ಳಬನಲ್ಲಿ	ಪಳೆಯನಾಗ್ಯೆ	in a man of old.
V.	ಕುಳ್ಳಬ	ಪಳೆಯ	man of old !
	ಕುಳ್ಳಬಾ	ಪಳೆಯಾ	
	ಕುಳ್ಳಬನಿ	ಪಳೆಯನಿ	
	ಕುಳ್ಳಬನೀ	ಪಳೆಯನೀ	
N.	ಕುಳ್ಳಬಳು	ಪಳೆಯಳ್	a woman of old.
A.	ಕುಳ್ಳಬಳ / ಕುಳ್ಳಬಳನ್ನ	ಪಳೆಯಳಂ	a woman of old.
I.	ಕುಳ್ಳಬಳಿಂದ	ಪಳೆಯಳಿಂ	by a woman of old.
D.	ಕುಳ್ಳಬಳಿಗೆ	ಪಳೆಯಳಿಗೆ	to a woman of old.
Ab.	ಕುಳ್ಳಬಳದೆಸೆಯಿಂದ	ಪಳೆಯಳತ್ತಣಿಂ	from a woman of old.
G.	ಕುಳ್ಳಬಳ	ಪಳೆಯಳ	of a woman of old.

L. ಹಳಬಳ್ಳಿ.....ಪಳಿಯಳ್ಳಾಳ್.....*in a woman of old.*

V. { ಹಳಬಳಿ.....ಪಳಿಯಳಿ..... / ಹಳಬಳೀ.....ಪಳಿಯಳೀ..... } *woman of old!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಹಳಬರು.....ಪಳಿಯರ್.....*men or women of old.*

A. { ಹಳಬರ..... / ಹಳಬರನ್ನ..... } ಪಳಿಯರಂ.....*men or women of old.*

I. ಹಳಬರಿಂದ.....ಪಳಿಯರಿಂ.....*by men or women of old.*

D. ಹಳಬರಿಗೆ.....ಪಳಿಯರ್ಗೆ.....*to men or women of old.*

Ab. ಹಳಬರಜೆಸೆಯಿಂದ....ಪಳಿಯರಕ್ರೋಂ....*from men or women of old.*

G. ಹಳಬರ.....ಪಳಿಯರ.....*of men or women of old.*

L. ಹಳಬರಲ್ಲಿ.....ಪಳಿಯರಾಳ್.....*in men or women of old.*

V. { ಹಳಬರಿರ.....ಪಳಿಯರಿರ..... / ಹಳಬರಿರಾ.....ಪಳಿಯರಿರಾ..... / ಹಳಬರೆ.....ಪಳಿಯರೆ..... / ಹಳಬರೇ.....ಪಳಿಯರೇ..... } *men or women of old!*

Nouns of quality ending in ಮು are rendered masculine or feminine, by the final syllable ಮು being changed into ದ. In all other respects, they are treated like nouns terminating in ದು.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಒಳ್ಳಿದನು.....	ಒಳ್ಳಿದಂ.....	*a good man.*
A.	ಒಳ್ಳಿದನ..... / ಒಳ್ಳಿದನನ್ನ.....	ಒಳ್ಳಿದನಂ.....	*a good man.*

I.	ಒಳ್ಳೆಯವನಿಂದ	ಒಳ್ಳೆಯವನಿಂ	*by a good man.*
D.	ಒಳ್ಳೆಯವನಿಗೆ	ಒಳ್ಳೆಯವಂಗೆ	*to a good man.*
Ab.	ಒಳ್ಳೆಯವನ ಬಳಿಯಿಂದ	ಒಳ್ಳೆಯವನ ತ್ರಾಣಿಂ	*from a good man.*
G.	ಒಳ್ಳೆಯವನ	ಒಳ್ಳೆಯವನ	*of a good man.*
L.	ಒಳ್ಳೆಯವನಲ್ಲಿ	ಒಳ್ಳೆಯವನಾಳ್	*in a good man.*
V.	ಒಳ್ಳೆಯವ	ಒಳ್ಳೆಯವ	*good man!*
	ಒಳ್ಳೆಯವಾ	ಒಳ್ಳೆಯವಾ	
	ಒಳ್ಳೆಯವನೆ	ಒಳ್ಳೆಯವಳೆ	
	ಒಳ್ಳೆಯವ್ಯೇ	ಒಳ್ಳೆಯವ್ವೇ	
N.	ಒಳ್ಳೆಯವಳು	ಒಳ್ಳೆಯವಳ್	*a good woman.*
A.	ಒಳ್ಳೆಯವಳ / ಒಳ್ಳೆಯವಳನ್ನ	ಒಳ್ಳೆಯವಳಂ	*a good woman.*
I.	ಒಳ್ಳೆಯವಳಿಂದ	ಒಳ್ಳೆಯವಳಿಂ	*by a good woman.*
D.	ಒಳ್ಳೆಯವಳಿಗೆ	ಒಳ್ಳೆಯವಳಿ	*to a good woman.*
Ab.	ಒಳ್ಳೆಯವಳ ಬಳಿಯಿಂದ	ಒಳ್ಳೆಯವಳ ತ್ರಾಣಿಂ	*from a good woman.*
G.	ಒಳ್ಳೆಯವಳ	ಒಳ್ಳೆಯವಳ	*of a good woman.*
L.	ಒಳ್ಳೆಯವಳಲ್ಲಿ	ಒಳ್ಳೆಯವಳಾಳ್	*in a good woman.*

V. ಒಳ್ಳಿದಳೆ ... ಒಳ್ಳಿದಳೆ ... ; ಒಳ್ಳಿದಳ್ಳೇ ... ಒಳ್ಳಿದಳ್ಳೇ ... *good woman!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಒಳ್ಳಿದರು ... ಒಳ್ಳಿದರ್ ... *good men or women.*

A. ಒಳ್ಳಿದರ ; ಒಳ್ಳಿದರಸ್ನ ... ಒಳ್ಳಿದರಂ ... *good men or women.*

I. ಒಳ್ಳಿದರಿಂದ ... ಒಳ್ಳಿದರಿಂ ... *by good men or women.*

D. ಒಳ್ಳಿದರಿಗೆ ... ಒಳ್ಳಿದರ್ಗೆ ... *to good men or women.*

Ab. ಒಳ್ಳಿದರಬೆಸೆಯಿಂದ ... ಒಳ್ಳಿದರಕ್ರಮಂ ... *from good men or women.*

G. ಒಳ್ಳಿದರ ... ಒಳ್ಳಿದರ ... *of good men or women.*

L. ಒಳ್ಳಿದರಲ್ಲಿ ... ಒಳ್ಳಿದರಾಳ್ ... *in good men or women.*

V. ಒಳ್ಳಿದರಿರ ... ಒಳ್ಳಿದರಿರ ... ; ಒಳ್ಳಿದರಿರಾ ... ಒಳ್ಳಿದರಿರಾ ... ; ಒಳ್ಳಿದಶಿ ... ಒಳ್ಳಿದಶಿ ... ; ಒಳ್ಳಿದಶ್ಗೇ ... ಒಳ್ಳಿದಶ್ಗೇ ... *good men or women!*

EXCEPTION.

When the noun of quality ಠಾವನೆಲು is rendered masculine or feminine, the final syllable ಲು is changed into ಬು, and it is then inflected as usual.

EXAMPLE.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಹೊಸಬನು	ಹೊಸಬಂ	*a new man.*
A.	ಹೊಸಬನ / ಹೊಸಬನನ್ನ	ಹೊಸಬನಂ	*a new man.*
I.	ಹೊಸಬನಿಂದ	ಹೊಸಬನಿಂ	*by a new man.*
D.	ಹೊಸಬನಿಗೆ / ಹೊಸಬಗೆ	ಹೊಸಬಂಗೆ	*to a new man.*
Ab.	ಹೊಸಬನಚೆಸೆಯಿಂದ	ಹೊಸಬನತ್ತಣಿಂ	*from a new man.*
G.	ಹೊಸಬನ	ಹೊಸಬನ	*of a new man.*
L.	ಹೊಸಬನಲ್ಲಿ	ಹೊಸಬುನಾಳ್	*in a new man.*
V.	ಹೊಸಬು / ಹೊಸಬಾ / ಹೊಸಬನೆ / ಹೊಸಬನೇ	ಹೊಸಬು / ಹೊಸಬಾ / ಹೊಸಬನೆ / ಹೊಸಬನೇ	*new man!*
N.	ಹೊಸಬಳು	ಹೊಸಬಳ್	*a new woman.*
A.	ಹೊಸಬಳ / ಹೊಸಬಳನ್ನ	ಹೊಸಬಳಂ	*a new woman.*
I.	ಹೊಸಬಳಿಂದ	ಹೊಸಬಳಿಂ	*by a new woman.*
D.	ಹೊಸಬಳಿಗೆ	ಹೊಸಬಳ್ಗೆ	*to a new woman.*
Ab.	ಹೊಸಬಳಚೆಸೆಯಿಂದ	ಹೊಸಬಳತ್ತಣಿಂ	*from a new woman.*
G.	ಹೊಸಬಳ	ಹೊಸಬಳ	*of a new woman.*
L.	ಹೊಸಬಳಲ್ಲಿ	ಹೊಸಬಳಾಳ್	*in a new woman.*
V.	ಹೊಸಬಳೆ / ಹೊಸಬಳೇ	ಹೊಸಬಳೆ / ಹೊಸಬಳೇ	*new woman!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಹೊಸಬರು	ಹೊಸಬರ್	*new men or women.*

A. {ಹೊಸಬರ.....} ಹೊಸಬರಂ .....*new men or women.*
{ಹೊಸಬರನ್ನ.....}

I. ಹೊಸಬರಿಂದ.....ಹೊಸಬರಿಂ .....*by new men or women.*

D. ಹೊಸಬರಿಗೆ .....ಹೊಸಬರ್ಗ್ಗೆ.....*to new men or women.*

Ab. ಹೊಸಬರಪಾಸಿಯಿಂದ..ಹೊಸಬರತ್ತಣಿಂ.....*from new men or women.*

G. ಹೊಸಬರ..... ಹೊಸಬರ..... *of new men or women.*

L. ಹೊಸಬರಲ್ಲಿ..... ಹೊಸಬರಾಗ್ಗೆ.....*in new men or women.*

V. {ಹೊಸಬರಿರ..... ಹೊಸಬರಿರ.....
ಹೊಸಬರಿರಾ..... ಹೊಸಬರಿರಾ .....
ಹೊಸಬರಿರೆ..... ...ಹೊಸಬರಿರೆ.....
ಹೊಸಬರಿರ್ಕ್ಕೆ.....ಹೊಸಬರಿರ್ಕ್ಕೆ..... .....} *new men or women!*

Nouns of quality of the neuter gender require, in the instrumental, ablative, genitive, and locative cases, the insertion of ಅರ್ before the affixes of cases; and in the dative, they take the affix ಅಕ್ಕೆ.

When nouns of quality ending in ದು form their plural, the final syllable ದು is changed into ಯ, and the affixes ಎ or ವುಗಳ್ are placed after it, in order to denote the number; in those ending in ಲು the final syllable ಲು is changed into ದು, and the affixes ಎ or ವುಗಳ್ are added. In the instrumental, ablative, genitive, and locative cases, the insertion of ಅರ್ is required before the affixes of the cases, when the affix ಎ is chosen for the nominative, and the affix of the dative is ಅಕ್ಕೆ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಕರಿದು	ಕರಿದು	*a black thing.*
A.	{ಕರಿದ..... ಕರಿದನ್ನ.....}	ಕರಿದಂ	*a black thing.*
I.	ಕರಿದಿಂದ.....	ಕರಿದಿಂ	*by a black thing.*

D. ಕರಿದಕ್ಕೆ ..... ಕರಿದಕ್ಕೆ ..... *to a black thing.*

Ab. ಕರಿದರಬೆಸೆಯಿಂದ .... ಕರಿದರತ್ತಣಿಂ ..... *from a black thing.*

G. ಕರಿದರ ..... ಕರಿದರ ..... *of a black thing.*

L. ಕರಿದರಲ್ಲಿ ..... ಕರಿದರಲ್ಲಿ ..... *in a black thing.*

V. { ಕರಿದೆ ..... ಕರಿದೆ ..... / ಕರಿದೇ ..... ಕರಿದೇ ..... } *black thing!*

PLURAL NUMBER.

N. ಕರಿಯಪ್ಪ ..... ಕರಿಯವು ..... *black things.*

A. { ಕರಿಯವ ..... / ಕರಿಯವನ್ನ ..... } ಕರಿಯವಂ ..... *black things.*

I. ಕರಿಯವರಿಂದ ..... ಕರಿಯವರಿಂ ..... *by black things.*

D. ಕರಿಯವಕ್ಕೆ ..... ಕರಿಯವಕ್ಕೆ ..... *to black things.*

Ab. ಕರಿಯವರಬೆಸೆಯಿಂದ ಕರಿಯವರತ್ತಣಿಂ ... *from black things.*

G. ಕರಿಯವರ ..... ಕರಿಯವರ ..... *of black things.*

L. ಕರಿಯವರಲ್ಲಿ ..... ಕರಿಯವರಲ್ಲಿ ..... *in black things.*

V. { ಕರಿಯವೆ ..... ಕರಿಯವಿ ..... / ಕರಿಯವೇ ..... ಕರಿಯವೇ ..... } *black things!*

SINGULAR NUMBER.

N. ಒಳೆಯ ..... ಒಳೆಯ ..... *a good thing.*

A. { ಒಳೆಯ ..... / ಒಳೆಯನ್ನ ..... } ಒಳೆಯಂ ..... *a good thing.*

ಒಳೆಯರಿಂದ ..... ಒಳೆಯರಿಂ ..... *by a good thing.*

D. ಒಳೆಯಕ್ಕೆ ..... ಒಳೆಯಕ್ಕೆ ..... *to a good thing.*

Ab. ಒಳೆಯರಬೆಸೆಯಿಂದ ... ಒಳೆಯರತ್ತಣಿಂ ..... *from a good thing.*

G. ಒಳ್ಳೆಯದರ.....ಒಳ್ಳೆಯದರ.....*of a good thing.*

L. ಒಳ್ಳೆಯದರಲ್ಲಿ.....ಒಳ್ಳೆಯದಕ್ಕ್ಯಾಳ್.....*in a good thing.*

V. { ಒಳ್ಳೆಯದೆ.....ಒಳ್ಳೆಯದೆ..... / ಒಳ್ಳೆಯದ್ಯಾ.....ಒಳ್ಳೆಯದ್ಯಾ..... } *good thing!*

PLURAL NUMBER.

N. ಒಳ್ಳೆಯದುಗಳು.....ಒಳ್ಳೆಯದುಗಳ್.....*good things.*

A. { ಒಳ್ಳೆಯದುಗಳ..... / ಒಳ್ಳೆಯದುಗಳನ್ನು..... } ಒಳ್ಳೆಯದುಗಳಂ.....*good things.*

I. ಒಳ್ಳೆಯದುಗಳಿಂದ.....ಒಳ್ಳೆಯದುಗಳಿಂ.....*by good things.*

D. ಒಳ್ಳೆಯದುಗಳಿಗೆ.....ಒಳ್ಳೆಯದುಗಳಿ.....*to good things.*

Ab. ಒಳ್ಳೆಯದುಗಳಬೆಸಿಯಿಂದ ಒಳ್ಳೆಯದುಗಳ ದೆಸೆಂ. *from good things.*

G. ಒಳ್ಳೆಯದುಗಳ.....ಒಳ್ಳೆಯದುಗಳ.....*of good things.*]

L. ಒಳ್ಳೆಯದುಗಳಲ್ಲಿ.....ಒಳ್ಳೆಯದುಗಳ್ಯಾಳ್....*in good things.*

V. { ಒಳ್ಳೆಯದುಗಳಿರ.....ಒಳ್ಳೆಯದುಗಳಿರ..... / ಒಳ್ಳೆಯದುಗಳಿರಾ.....ಒಳ್ಳೆಯದುಗಳಿರಾ.... / ಒಳ್ಳೆಯದುಗಳಿ.....ಒಳ್ಳೆಯದುಗಳಿ..... / ಒಳ್ಳೆಯದುಗಳಿಗಳಿ.....ಒಳ್ಳೆಯದುಗಳಿಗಳಿ..... } *good things!*

Of PRONOUNS.

In Carnáṭaca there are eight sorts of pronouns: the personal, the demonstrative, the indeterminate, the numeral, the local, those denoting time and quantity, and the interrogative. There are no relative pronouns whatsoever in the language, a want which at first is apt considerably to embarrass the European Student; how it is to be supplied, will be shewn when the syntax of the participles is taken into consideration.

PRONOUNS PERSONAL.

ನಾ *I.*

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ನಾನು	ಯಾನ್	*I.*
A.	ನನ್ನು / ನನ್ನನ್ನು	ಎನ್ನಂ	*me.*
I.	ನನ್ನಿಂದ	ಎನ್ನಿಂ	*by me.*
D.	ನನಗೆ	ಎನಗೆ	*to me.*
Ab.	ನನ್ನಚೆಸೆಯಿಂದ	ಎನ್ನ ತ್ರಿಗಂ	*from me.*
G.	ನನ್ನ	ಎನ್ನ	*of me.*
L.	ನನ್ನಲ್ಲಿ	ಎನ್ನೊಳ್	*in me.*

PLURAL NUMBER.

N.	ನಾವು	ಯಾಮ್	*we.*
A.	ನಮ್ಮ / ನಮ್ಮನ್ನ	ಎಮ್ಮಂ	*us.*
I.	ನಮ್ಮಿಂದ	ಎಮ್ಮಿಂ	*by us.*
D.	ನಮಗೆ	ಎಮಗೆ	*to us.*
Ab.	ನಮ್ಮಚೆಸೆಯಿಂದ	ಎಮ್ಮ ತ್ರಿಗಂ	*from us.*

G. ನಮ್ಮ ..... ಎಮ್ಮ ..... *of us.*

L. ನಮ್ಮಲ್ಲಿ ..... ನಮ್ಮಿಗ್ಳ್ ..... *in us.*

ನೀ *Thou.*

SINGULAR NUMBER.

N. ನೀನು ..... ನೀವ್ ..... *thou.*

A. {ನಿನ್ನ ..... / ನಿನ್ನನ್ನ .....} ನಿನ್ನಂ ..... *thee.*

I. ನಿನ್ನಿಂದ ..... ನಿನ್ನಿಂ ..... *by thee.*

D. ನಿನಗೆ ..... ನಿನಗೆ ..... *to thee.*

Ab. ನಿನ್ನಿದೆಸೆಯಿಂದ ..... ನಿನ್ನ ತ್ರಾಣಂ ..... *from thee.*

G. ನಿನ್ನ ..... ನಿನ್ನ ..... *of thee.*

L. ನಿನ್ನಲ್ಲಿ ..... ನಿನಾಗ್ಳಿಗ್ಳ್ ..... *in thee.*

PLURAL NUMBER.

N. ನೀವು ..... ನೀವ್ ..... *ye.*

A. {ನಿಮ್ಮ ..... / ನಿಮ್ಮನ್ನ .....} ನಿಮ್ಮಂ ..... *you.*

I. ನಿಮ್ಮಿಂದ ..... ನಿಮ್ಮಿಂ ..... *by you.*

D. ನಿಮಗೆ ..... ನಿಮಗೆ ..... *to you.*

Ab. ನಿಮ್ಮಿದೆಸೆಯಿಂದ ..... ನಿಮ್ಮ ತ್ರಾಣಂ ..... *from you.*

G. ನಿಮ್ಮ ..... ನಿಮ್ಮ ..... *of you.*

L. ನಿಮ್ಮಲ್ಲಿ ..... ನಿಮ್ಮಿಗ್ಳ್ ..... *in you.*

PRONOUNS DEMONSTRATIVE.

ಅವ *He (remote.)*

SINGULAR NUMBER.

N. ಅವನು ..... ಅವಂ ..... *he.*

A.	{అవనె / అవనన్ను}	అవనం	*him.*
I.	అవనింద	అవనిం	*by him.*
D.	అవనిగె	అవంగి	*to him.*
Ab.	అవనబిసియింద	అవనత్తణిం	*from him.*
G.	అవన	అవన	*of him.*
L.	అవనల్లి	అవనాళ్	*in him.*

అవళు *She (remote.)*

SINGULAR NUMBER.

N.	అవళు	అవళ్	*she.*
A.	{అవళె / అవళన్ను}	అవళం	*her.*
I.	అవళింద	అవళిం	*by her.*
D.	అవళిగె	అవళి	*to her.*
Ab.	అవళబిసియింద	అవళత్తణిం	*from her.*
G.	అవళ	అవళ	*of her.*
L.	అవళల్లి	అవళాళ్	*in her.*

అవరు *They (remote.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	{అవరు or అవరుగళు / అవందిరు or అవందిరుగళు}	అవర్	*they.*
A.	{అవర / అవరన్ను}	అవరం	*them.*
I.	అవరింద	అవరిం	*by them.*
D.	అవరిగె	అవర్గి	*to them.*
Ab.	అవరబిసియింద	అవరత్తణిం	*from them.*

G. అవర.....అవర.....of them.

L. అవరల్లి.....అవర్యాళ్.....in them.

ఆతె *He (remote.)*

SINGULAR NUMBER.

N. ఆతెను.....ఆతెం.....he.

A. {ఆతెన..... / ఆతెనన్ను.....} ఆతెనం.....him.

I. ఆతెనింద.....ఆతెనిం.....by him.

D. ఆతెనిగె.....ఆతెంగె.....to him.

Ab. ఆతెనబెసెయింద.....ఆతెనత్తణిం.....from him.

G. ఆతెన.....ఆతెన.....of him.

L. ఆతెనల్లి.....ఆతెన్యాళ్.....in him.

ఆతెగళు *They (masculine.)*

PLURAL NUMBER.

N. {ఆతెగళు..... / ఆతెందిరు..... / ఆతెందిరుగళు.....} ఆతెంగళ్.....they.

A. {ఆతెగళ..... / ఆతెగళన్ను.....} ఆతెంగళం.....them.

I. ఆతెగళింద.....ఆతెంగళిం.....by them.

D. ఆతెగళిగె.....ఆతెంగళ్గె.....to them.

Ab. ఆతెగళబెసెయింద.ఆతెంగళత్తణిం from them.

G. ఆతెగళ.....ఆతెంగళ.....of them.

L. ఆతెగళల్లి.....ఆతెంగళ్యాళ్.....in them.

ఆకె *She (remote.)*

SINGULAR NUMBER.

N. ఆకెయు.....ఆకె.....she.

A. {ಊಕಿಯ..... ಊಕಿಯಮ್ಮ.....} ಊಕಿಯಂ .....her.

I. ಊಕಿಯಂದ.....ಊಕಿಯಿಂ.....by her.

D. ಊಕಿಗೆ..... .....ಊಕಿಗೆ.....to her.

Ab. ಊಕಿಯಪೆಸೆಯಿಂದ...ಊಕಿಯತ್ತಗೆಂ .....from her.

G. ಊಕಿಯ..... .....ಊಕಿಯ.....of her.

L. ಊಕಿಯಲ್ಲಿ.....ಊಕಿಮ್ಯೋರ್.....in her.

ಊಕಿಯರು *They (feminine.)*

PLURAL NUMBER.

N. {ಊಕಿಯರು..... ಊಕಿಗಳು..... ಊಕಿಯಂದಿರು..... ಊಕಿಯಂದಿರುಗಳು.} ಊಕಿಯರ್..... .....they.

A. {ಊಕಿಯರ..... ಊಕಿಯರಮ್ಮ.....} ಊಕಿಯರಂ..... .....them.

I. ಊಕಿಯರಿಂದ..... ಊಕಿಯರಿಂ.....by them.

D. ಊಕಿಯರಿಗೆ..... .....ಊಕಿಯಕ್ಕೆ.....to them.

Ab. ಊಕಿಯರಪೆಸೆಯಿಂದ.ಊಕಿಯರತ್ತಗೆಂ...from them.

G. ಊಕಿಯರ..... .....ಊಕಿಯರ..... .....of them.

L. ಊಕಿಯರಲ್ಲಿ..... ಊಕಿಯರ್ಯೋರ್..... ....in them.

ಅದು *It (remote.)*

SINGULAR NUMBER.

N. ಅದು..... ....ಅದು..... .....it.

A. {ಅದ..... ಅದಮ್ಮ.....} ಅದಂ..... .....it.

I. ಅದರಿಂದ..... ....ಅದರಿಂ..... .....by it.

D. ಅದಕ್ಕೆ .....ಅದಕ್ಕೆ..... .....to it.

Ab. ಅದರಬಿಸಿಯಿಂದ.....ಅದರಕ್ರಮಂ.....*from it.*

G. ಅದರ.....ಅದರ.....*of it.*

L. ಅದರಲ್ಲಿ.....ಅದರಾಗ್ಯೆ.....*in it.*

ಅವು *They (neuter remote.)*

PLURAL NUMBER.

N. ಅವು or ಅವುಗಳು.....ಅವು.....*they.*

A. {ಅವುಗಳ.....
ಅವುಗಳನ್ನ.....} ಅವಂ.....*them.*

I. ಅವುಗಳಿಂದ.....ಅವರಿಂ.....*by them.*

D. ಅವುಗಳಿಗೆ.....ಅವಕ್ಕೆ.....*to them.*

Ab. ಅವುಗಳಬಿಸಿಯಿಂದ.ಅವರಕ್ರಮಂ.....*from them.*

G. ಅವುಗಳ.....ಅವರ.....*of them.*

L. ಅವುಗಳಲ್ಲಿ.....ಅವರಾಗ್ಯೆ.....*in them.*

ಇವ *He (proximate.)*

SINGULAR NUMBER.

N. ಇವಮ.....ಇವಂ.....*he.*

A. {ಇವನ.....
ಇವನನ್ನ.....} ಇವನಂ.....*him.*

I. ಇವನಿಂದ.....ಇವನಿಂ.....*by him.*

D. ಇವನಿಗೆ.....ಇವಂಗೆ.....*to him.*

Ab. ಇವನಬಿಸಿಯಿಂದ.....ಇವನಕ್ರಮಂ.....*from him.*

G. ಇವನ.....ಇವನ.....*of him.*

L. ಇವನಲ್ಲಿ.....ಇವನಾಗ್ಯೆ.....*in him.*

ಇವಳು *She (proximate.)*

SINGULAR NUMBER.

N. ಇವಳು.....ಇವಳ್.....*she.*

A. {ಇವಳ.....
ಇವಳನ್ನ.....} ಇವಳಂ.....*her.*

I. ನಾವಳಿಂದ.....ನಾವಳಿಂ.....*by her.*
D. ನಾವಳಿಗೆ.....ನಾವಳ್ಗೆ.....*to her.*
Ab. ನಾವಳ ಬೆಸೆಯಿಂದ.....ನಾವಳ್ ತ್ರಗಂ.....*from her.*
G. ನಾವಳ.....ನಾವಳ್.....*of her.*
L. ನಾವಳ ಲ್ಲಿ.....ನಾವಳ್ಗಾಳ್.....*in her.*

ನಾವರು *They (proximate.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. {ನಾವರು or ನಾವರುಗಳು.....} ನಾವರ್.....*they.*
{ನಾವಂದಿರು or ನಾವಂದಿರುಗಳು..}

A. {ನಾವರ.....} ನಾವರಂ.....*them.*
{ನಾವರನ್ನ.....}

I. ನಾವರಿಂದ.....ನಾವರಿಂ.....*by them.*
D. ನಾವರಿಗೆ.....ನಾವರ್ಗೆ.....*to them.*
Ab. ನಾವರ ಬೆಸೆಯಿಂದ.....ನಾವರ ತ್ರಗಂ.....*from them.*
G. ನಾವರ.....ನಾವರ.....*of them.*
L. ನಾವರಲ್ಲಿ.....ನಾವರಾಳ್.....*in them.*

ಈತೆ *He (proximate.)*

SINGULAR NUMBER.

N. ಈತೆನು.....ಈತಂ.....*he.*
A. {ಈತನ.....} ಈತನಂ.....*him.*
{ಈತನನ್ನ.....}
I. ಈತನಿಂದ.....ಈತನಿಂ.....*by him.*
D. ಈತನಿಗೆ.....ಈತಂಗೆ.....*to him.*
Ab. ಈತನ ಬೆಸೆಯಿಂದ.....ಈತನ ತ್ರಗಂ.....*from him.*
G. ಈತನ.....ಈತನ.....*of him.*
L. ಈತನಲ್ಲಿ.....ಈತನಾಳ್.....*in him.*

ಈತರಕ್ಳು *They (masculine.)*

PLURAL NUMBER.

N.	ಈತರಕ್ಳು / ಈತಂದಿರು / ಈತಂದಿರುಗಳು	ಈತರಂಗಳ್ ..... *they.*
A.	ಈತರಕ್ಳ / ಈತರಕ್ಳನ್ನ	ಈತರಂಗಳಂ ..... *them.*
I.	ಈತರಕ್ಳಿಂದ	ಈತರಂಗಳಿಂ ..... *by them.*
D.	ಈತರಕ್ಳಿಗೆ	ಈತರಂಗಳ್ಗೆ ..... *to them.*
Ab.	ಈತರಕ್ಳದಿಸೆಯಿಂದ	ಈತರಂಗಳತ್ತಣಿಂ ..... *from them.*
G.	ಈತರಕ್ಳ	ಈತರಕ್ಳ ..... *of them.*
L.	ಈತರಕ್ಳಲ್ಲಿ	ಈತರಕ್ಳಾಲ್ಯರ್ ..... *in them.*

ಈಕೆ *She (proximate.)*

SINGULAR NUMBER.

N.	ಈಕೆ ಯು	ಈಕೆ ..... *she.*
A.	ಈಕೆಯ / ಈಕೆಯನ್ನ	ಈಕೆಯಂ ..... *her.*
I.	ಈಕೆಯಿಂದ	ಈಕೆಯಿಂ ..... *by her.*
D.	ಈಕೆಗೆ	ಈಕೆಗೆ ..... *to her.*
Ab.	ಈಕೆಯದಿಸೆಯಿಂದ	ಈಕೆಯತ್ತಣಿಂ ..... *from her.*
G.	ಈಕೆಯ	ಈಕೆಯ ..... *of her.*
L.	ಈಕೆಯಲ್ಲಿ	ಈಕೆಯೊಳ್ ..... *in her.*

ಈಕೆಯರು *They (feminine.)*

PLURAL NUMBER.

N.	ಈಕೆಯರು, ಈಕೆಗಳು, ಈಕೆಯಂದಿರು, ಈಕೆಯಂದಿರುಗಳು	ಈಕೆಯರ್	*they.*
A.	ಈಕೆಯರ, ಈಕೆಯರನ್ನು	ಈಕೆಯರಂ	*them.*
I.	ಈಕೆಯರಿಂದ	ಈಕೆಯರಿಂ	*by them.*
D.	ಈಕೆಯರಿಗೆ	ಈಕೆಯರ್ಗೆ	*to them.*
Ab.	ಈಕೆಯರ ಪಡೆಸಿಯಿಂದ	ಈಕೆಯರ ತ್ರಯಂ	*from them.*
G.	ಈಕೆಯರ	ಈಕೆಯರ	*of them.*
L.	ಈಕೆಯರಲ್ಲಿ	ಈಕೆಯರಾಳ್	*in them.*

ಇದು *It (proximate.)*

SINGULAR NUMBER.

N.	ಇದು	ಇದು	*it.*
A.	ಇದ, ಇದನ್ನು	ಇದಂ	*it.*
I.	ಇದರಿಂದ	ಇದರಿಂ	*by it.*
D.	ಇದಕ್ಕೆ	ಇದಕ್ಕೆ	*to it.*
Ab.	ಇದರ ಪಡೆಸಿಯಿಂದ	ಇದರ ತ್ರಯಂ	*from it.*
G.	ಇದರ	ಇದರ	*of it.*
L.	ಇದರಲ್ಲಿ	ಇದರಾಳ್	*in it.*

ಇವು *They (neuter proximate.)*

PLURAL NUMBER.

N.	ಇವು, ಇವುಗಳು	ಇವು	*they.*

A. ಇವುಗಳಿಂ,ಇವುಗಳಿಮ್ಮ,ಇವಂ ..... *them.*

I. ಇವುಗಳಿಂದ .....ಇವರಿಂ..... *by them.*

D. ಇವುಗಳಿಗೆ .....ಇವಕ್ಕೆ..... *to them.*

Ab. ಇವುಗಳಿಂದೆಸೆಯಿಂದ...ಇವರ ತ್ರಯಂ..... *from them.*

G. ಇವುಗಳ .....ಇವರ..... *of them.*

L. ಇವುಗಳಲ್ಲಿ.....ಇವರ್ಗಳ್..... *in them.*

ಆಂ *He, she, or it.*

SINGULAR NUMBER.

N. ಆಂ.....ಆವ್.....*he.*

A. {ತನ್ನ / ತನ್ನಮ್ಮ} ತನ್ನಂ..... *him.*

I. ತನ್ನಿಂದ..... ತನ್ನಿಂ..... *by him.*

D. ತನಗೆ ..... ತನಗೆ..... *to him.*

Ab. ತನ್ನಿಂದೆಸೆಯಿಂದ.....ತನ್ನ ತ್ರಯಂ..... *from him.*

G. ತನ್ನ ..... ತನ್ನ..... *of him.*

L. ತನ್ನಲ್ಲಿ..... .....ತನ್ನಾಳ್..... *in him.*

ಆವು *They.*

PLURAL NUMBER.

N. ಆವು.....ಆಮ್..... *they.*

A. {ತಮ್ಮ / ತಮ್ಮಮ್ಮ} ತಮ್ಮಂ ..... *them.*

I. ತಮ್ಮಿಂದ.....ತಮ್ಮಿಂ..... *by them.*

D. ತಮಗೆ..... ತಮಗೆ..... *to them.*

Ab. ತಮ್ಮಿಂದೆಸೆಯಿಂದ.....ತಮ್ಮ ತ್ರಯಂ ..... *from them.*

G. ತಮ್ಮ.....ತಮ್ಮ.....*of them.*

L. ತಮ್ಮಲ್ಲಿ.....ತಮ್ಮೊಳ್.....*in them.*

PRONOUNS INDETERMINATE.

ಪೆರ *Other.*

SINGULAR NUMBER.

N. ಪೆರನು.....ಪೆರಂ.....*another man.*

A. {ಪೆರನ.....
ಪೆರನನ್ನ.....} ಪೆರನಂ.....*another man.*

I. ಪೆರನಿಂದ.....ಪೆರನಿಂ.....*by another man.*

D. ಪೆರನಿಗೆ.....ಪೆರಂಗೆ.....*to another man.*

Ab. ಪೆರನಿಂದೆಸೆಯಿಂದ.....ಪೆರನಿಂದೆಸೆಂ.....*from another man.*

G. ಪೆರನ.....ಪೆರನ.....*of another man.*

L. ಪೆರನಲ್ಲಿ.....ಪೆರನೊಳ್.....*in another man.*

ಪೆರ್ಚು *Another woman.*

SINGULAR NUMBER.

N. ಪೆರ್ಚು.....ಪೆರ್ಚ್.....*another woman.*

A. {ಪೆರ್ಚ.....
ಪೆರ್ಚನ್ನ.....} ಪೆರ್ಚಂ.....*another woman.*

I. ಪೆರ್ಚಿಂದ.....ಪೆರ್ಚಿಂ.....*by another woman.*

D. ಪೆರ್ಚಿಗೆ.....ಪೆರ್ಚಿ.....*to another woman.*

Ab. ಪೆರ್ಚಿಂದೆಸೆಯಿಂದ.....ಪೆರ್ಚಿಂದೆಸೆಂ.....*from another woman.*

G. ಪೆರ್ಚ.....ಪೆರ್ಚ.....*of another woman.*

L. ಪೆರ್ಚಲ್ಲಿ.....ಪೆರ್ಚೊಳ್.....*in another woman.*

ಪರರು *Others.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಪರರು.....ಪರರ್.....*others.*

A. {ಪರರ / ಪರರನ್ನ} ಪರರಂ.....*others.*

I. ಪರರಿಂದ.....ಪರರಿಂ.....*by others.*

D. ಪರರಿಗೆ.....ಪರರ್ಗೆ.....*to others.*

Ab. ಪರರಬಿಸಿಯಿಂದ.....ಪರರತ್ತಣಿಂ.....*from others.*

G. ಪರರ.....ಪರರ.....*of others.*

L. ಪರರಲ್ಲಿ.....ಪರರ್ಕೊಳ್.....*in others.*

ಪರತು *Another thing.*

SINGULAR NUMBER.

N. ಪರತು.....ಪರತುor ಪರದು.....*another thing*

A. {ಪರತ / ಪರತನ್ನ} ಪರತಂ.....*another thing.*

I. ಪರತರಿಂದ.....ಪರತರಿಂ.....*by another thing.*

D. ಪರತಕ್ಕೆ.....ಪರತಕ್ಕೆ.....*to another thing.*

Ab. ಪರತರಬಿಸಿಯಿಂದ.....ಪರತರತ್ತಣಿಂ.....*from another thing.*

G. ಪರತರ.....ಪರತರ.....*of another thing.*

L. ಪರತರಲ್ಲಿ.....ಪರತರ್ಕೊಳ್.....*in another thing.*

ಪರವು *Other things.*

PLURAL NUMBER.

N. ಪರವು or ಪರವುಗಳು.ಪರವು.....*other things.*

A. {ಪರವ / ಪರವನ್ನ} ಪರವಂ.....*other things.*

I. ಪರವರಿಂದ.....ಪರರಿಂ.....*by other things.*

D.	ಬೇರವಕ್ಕೆ	*to other things.*
Ab.	ಬೇರವರ ಬಿಸೆಯಿಂದ	*from other things.*
G.	ಬೇರವರ	*of other things.*
L.	ಬೇರವರಲ್ಲಿ	*in other things.*

ಶಿಲವರು *Some persons.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಶಿಲವರು	*some persons.*
A.	ಶಿಲವರ / ಶಿಲವರನ್ನು	*some persons.*
I.	ಶಿಲವರಿಂದ	*by some persons.*
D.	ಶಿಲವರಿಗೆ	*to some persons.*
Ab.	ಶಿಲವರ ಬಿಸೆಯಿಂದ	*from some persons.*
G.	ಶಿಲವರ	*of some persons.*
L.	ಶಿಲವರಲ್ಲಿ	*in some persons.*

ಶಿಲವು *Some things.*

PLURAL NUMBER.

N.	ಶಿಲವು or ಶಿಲವುಗಳು	*some things.*
A.	ಶಿಲವುಗಳ / ಶಿಲವುಗಳನ್ನು	*some things.*
I.	ಶಿಲವುಗಳಿಂ	*by some things.*
D.	ಶಿಲವುಗಳಿಗೆ	*to some things.*
Ab.	ಶಿಲವುಗಳ ಬಿಸೆಯಿಂದ	*from some things.*
G.	ಶಿಲವುಗಳ	*of some things.*
L.	ಶಿಲವುಗಳಲ್ಲಿ	*in some things.*

ಕೆಲವರು *Several persons.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಕೆಲವರು	ಪಲಬರ್ or ಪಲಂಬರ್ *several persons.*
A.	ಕೆಲವರ / ಕೆಲವರನ್ನು	ಪಲಬರಂ *several persons.*
I.	ಕೆಲವರಿಂದ	ಪಲಬರಿಂ *by several persons.*
D.	ಕೆಲವರಿಗೆ	ಪಲಬರ್ಗ್ಗೆ *to several persons.*
Ab.	ಕೆಲವರದೆಸೆಯಿಂದ	ಪಲಬರ ದ್ರೊಂ *from several persons.*
G.	ಕೆಲವರ	ಪಲಬರ *of several persons.*
L.	ಕೆಲವರಲ್ಲಿ	ಪಲಬರ್ಕ್ಕಾಳ್ *in several persons.*

ಕೆಲವು *Several things.*

PLURAL NUMBER.

N.	ಕೆಲವು or ಕೆಲವುಗಳು	ಪಲವು *several things.*
A.	ಕೆಲವುಗಳ / ಕೆಲವುಗಳನ್ನು	ಪಲವಂ *several things.*
I.	ಕೆಲವುಗಳಿಂದ	ಪಲವರಿಂ *by several things.*
D.	ಕೆಲವುಗಳಿಗೆ	ಪಲವರ್ಗ್ಗೆ *to several things.*
Ab.	ಕೆಲವುಗಳದೆಸೆಯಿಂದ	ಪಲವರ ದ್ರೊಂ *from several things.*
G.	ಕೆಲವುಗಳ	ಪಲವರ *of several things.*
L.	ಕೆಲವುಗಳಲ್ಲಿ	ಪಲವರ್ಕ್ಕಾಳ್ *in several things.*

ಎಲ್ಲ *All.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಎಲ್ಲರು	ಎಲ್ಲರ್ *all persons.*
A.	ಎಲ್ಲರ / ಎಲ್ಲರನ್ನು	ಎಲ್ಲರಂ *all persons.*

I.	ಎಲ್ಲರಿಂದ	ಎಲ್ಲರಿಂ	*by all persons.*
D.	ಎಲ್ಲರಿಗೆ	ಎಲ್ಲರ್ಗೆ	*to all persons.*
Ab.	ಎಲ್ಲರ ದೆಸೆಯಿಂದ	ಎಲ್ಲರ ತ್ರೋಂ	*from all persons.*
G.	ಎಲ್ಲರ	ಎಲ್ಲರ	*of all persons.*
L.	ಎಲ್ಲರಲ್ಲಿ	ಎಲ್ಲರ್ಕಾಳ್	*in all persons.*

ಎಲ್ಲವು *All things.*

PLURAL NUMBER.

N.	ಎಲ್ಲವು or ಎಲ್ಲವುಗಳು	ಎಲ್ಲವು	*all things.*
A.	ಎಲ್ಲವುಗಳ / ಎಲ್ಲವುಗಳನ್ನು	ಎಲ್ಲವಂ	*all things.*
I.	ಎಲ್ಲವುಗಳಿಂದ	ಎಲ್ಲವರಿಂ	*by all things.*
D.	ಎಲ್ಲವುಗಳಿಗೆ	ಎಲ್ಲವರ್ಗೆ	*to all things.*
Ab.	ಎಲ್ಲವುಗಳ ದೆಸೆಯಿಂದ	ಎಲ್ಲವರ ತ್ರೋಂ	*from all things.*
G.	ಎಲ್ಲವುಗಳ	ಎಲ್ಲವರ	*of all things.*
L.	ಎಲ್ಲವುಗಳಲ್ಲಿ	ಎಲ್ಲವರ್ಕಾಳ್	*in all things.*

NUMERAL PRONOUNS.

ಒಬ್ಬನು *One man.*

N.	ಒಬ್ಬನು	ಓರ್ವಂ	*one man.*
A.	ಒಬ್ಬನ / ಒಬ್ಬನನ್ನು	ಓರ್ವನಂ	*one man.*
I.	ಒಬ್ಬನಿಂದ	ಓರ್ವನಿಂ	*by one man.*
D.	ಒಬ್ಬನಿಗೆ	ಓರ್ವಂಗೆ	*to one man.*
Ab.	ಒಬ್ಬನ ದೆಸೆಯಿಂದ	ಓರ್ವನ ತ್ರೋಂ	*from one man.*
G.	ಒಬ್ಬನ	ಓರ್ವನ	*of one man.*

L. ಒಬ್ಬನಲ್ಲಿ.....ಓರ್ವನಾಳ್.....*in one man.*

ಒಬ್ಬಳು *One woman.*

N. ಒಬ್ಬಳು.....ಓರ್ವಳ್.....*one woman.*

A. {ಒಬ್ಬಳ / ಒಬ್ಬಳನ್ನ} .....ಓರ್ವಳಂ.....*one woman.*

I. ಒಬ್ಬಳಿಂದ.....ಓರ್ವಳಿಂ.....*by one woman.*

D. ಒಬ್ಬಳಿಗೆ.....ಓರ್ವಳ್ಗೆ.....*to one woman.*

Ab. ಒಬ್ಬಳಬೆಸಿಯಿಂದ.....ಓರ್ವಳತ್ರಿಯಂ.....*from one woman.*

G. ಒಬ್ಬಳ.....ಓರ್ವಳ.....*of one woman.*

L. ಒಬ್ಬಳಲ್ಲಿ.....ಓರ್ವಳಾಳ್.....*in one woman.*

ಒಂದು *One thing.*

N. ಒಂದು.....ಒಂದು.....*one thing.*

A. {ಒಂದ / ಒಂದನ್ನ} .....ಒಂದಂ.....*one thing.*

I. ಒಂದರಿಂದ.....ಒಂದರಿಂ.....*by one thing.*

D. ಒಂದಕ್ಕೆ.....ಒಂದಕ್ಕೆ.....*to one thing.*

Ab. ಒಂದರಬೆಸಿಯಿಂದ.....ಒಂದರತ್ರಿಯಂ.....*from one thing.*

G. ಒಂದರ.....ಒಂದರ.....*of one thing.*

L. ಒಂದರಲ್ಲಿ.....ಒಂದರಾಳ್.....*in one thing.*

ಇಬ್ಬರು *Two persons.*

N. ಇಬ್ಬರು.....ಇರ್ವರ್.....*two persons.*

A. {ಇಬ್ಬರ / ಇಬ್ಬರನ್ನ} .....ಇರ್ವರಂ.....*two persons.*

I. ಇಬ್ಬರಿಂದ.....ಇಬ್ಬರಿಂ.....*by two persons.*

D. ಇಬ್ಬರಿಗೆ.....ಇಬ್ಬರ್ಗೆ.....*to two persons.*

Ab. ಇಬ್ಬರ ದೆಸೆಯಿಂದ....ಇಬ್ಬರ ತ್ರೋಂ.....*from two persons.*

G. ಇಬ್ಬರ.....ಇಬ್ಬರ.....*of two persons.*

L. ಇಬ್ಬರಲ್ಲಿ.....ಇಬ್ಬರಾಗ್ಯ್.....*in two persons.*

ಎರಡು *Two things.*

N. ಎರಡು.....ಎರಡು.....*two things.*

A. {ಎರಡ..... / ಎರಡನ್ನ.....} ಎರಡಂ.....*two things.*

I. ಎರಡರಿಂದ.....ಎರಡರಿಂ.....*by two things.*

D. ಎರಡಕ್ಕೆ.....ಎರಡಕ್ಕೆ.....*to two things.*

Ab. ಎರಡರ ದೆಸೆಯಿಂದ....ಎರಡರ ತ್ರೋಂ.....*from two things.*

G. ಎರಡರ.....ಎರಡರ.....*of two things.*

L. ಎರಡರಲ್ಲಿ.....ಎರಡರಾಗ್ಯ್.....*in two things.*

ಮೂವರು *Three persons.*

N. ಮೂವರು.....ಮೂವ್ವರ್.....*three persons.*

A. {ಮೂವರ..... / ಮೂವರನ್ನ.....} ಮೂವ್ವರಂ.....*three persons.*

I. ಮೂವರಿಂದ.....ಮೂವ್ವರಿಂ.....*by three persons.*

D. ಮೂವರಿಗೆ.....ಮೂವ್ವರ್ಗೆ.....*to three persons.*

Ab. ಮೂವರ ದೆಸೆಯಿಂದ..ಮೂವ್ವರ ತ್ರೋಂ.....*from three persons.*

G. ಮೂವರ.....ಮೂವ್ವರ.....*of three persons.*

L. ಮೂವರಲ್ಲಿ.....ಮೂವ್ವರಾಗ್ಯ್.....*in three persons.*

ಮೂರು *Three things.*

N. ಮೂರು.....ಮೂರು.....*three things.*

A. {ಮೂರ..... / ಮೂರನ್ನ.....} ಮೂರಂ.....*three things.*

I. ಮೂರಿಂದ.....ಮೂರಿಂ.....*by three things.*

D. ಮೂರಕ್ಕೆ.....ಮೂರಕ್ಕೆ.....*to three things.*

Ab. ಮೂರಕಡೆಯಿಂದ..ಮೂರಕ್ರಮೇಂ.....*from three things.*

G. ಮೂರರ.....ಮೂರರ.....*of three things.*

L. ಮೂರರಲ್ಲಿ.....ಮೂರರ್ಯಾಳ್.....*in three things.*

In the same manner are inflected ನಾಲ್ವರು *four persons,* ನಾಲ್ಕು *four things,* ಐವರು *five persons,* ಐದು *five things,* ಆರ್ವರು *six persons,* ಆರು *six things,* ಏಳ್ವರು *seven persons,* ಏಳು *seven things,* ಎಂಟ್ವರು *eight persons,* ಎಂಟು *eight things,* ಒಂಬದಿಂಬರ್ *nine persons,* ಒಂಭತ್ತು *nine things,* ರದಿಂಬರು *ten persons,* ರದ್ದು *ten things,* ನೂರ್ವರು *one hundred persons,* and ನೂರು *one hundred things;* which are, however, like all numbers, except the three first, ranked by Native Grammarians as nouns.

LOCAL PRONOUNS.

ಅತ್ತ *That side.*

N. ಅತ್ತಲು or ಅತ್ತ.....ಅತ್ತಲ್.....*that side.*

A. {ಅತ್ತಲ..... / ಅತ್ತಲನ್ನ.....} ಅತ್ತಲ್.....*that side.*

I. ಅತ್ತಲಿಂದ.....ಅತ್ತಲೇಂ.....*by that side.*

D. ಅತ್ತಲಿಗೆ.....ಅತ್ತಕ್ಕೆ.....*to that side.*

Ab. ಅತ್ತಲಿಂದೆಸೆಯಿಂದ.....ಅತ್ತಲಾ.....*from that side.*

G. ಅತ್ತಲ.....ಅತ್ತಲಾ.....*of that side.*

L. ಅತ್ತಲಲ್ಲಿ.....ಅತ್ತಲ್.....*in that side.*

In the same manner is inflected ಇತ್ತ, signifying *this side.*

ಹೊರಕು *The outside.*

N. ಹೊರಕು.....ಹೊರಕು or ಹೊರಕೆ... *the outside.*

A. ಹೊರಕನ್ನ.....ಹೊರಕಂ or ಹೊರಕೆ..*the outside.*

I. ಹೊರಕಿನಿಂದ.....ಹೊರಕಿಂ.....*by the outside.*

D. ಹೊರಕ್ಕೆ or ಹೊರಕೆ...ಹೊರಕಕ್ಕೆ.....*to the outside.*

Ab. ಹೊರಕಿನಿಂದೆಸೆಯಿಂದ.ಹೊರಕಿನತ್ತಲಿಂ.....*from the outside.*

G. ಹೊರಕಿನ.....ಹೊರಕಿನ.....*of the outside.*

L. ಹೊರಕಿನಲ್ಲಿ or ಹೊರಕೆ.ಹೊರಕಿನಲ್ಲಿ or ಹೊರಕೆ.*in the outside.*

In the same manner are inflected ನಡು *the middle side,* ಒಳಕು *the inside,* ಕೆಳಕು *the under side,* ಮೇಕು *the upper side,* ಮುಂದು *the front side,* and ಹಿಂದು *the hinder side.*

ಅಲ್ಲಿ *That place.*

N. ಅಲ್ಲಿ.....ಅಲ್ಲಿ.....*that place.*

A. ಅಲ್ಲಿ.....ಅಲ್ಲಿ.....*that place.*

I. ಅಲ್ಲಿಂದ.....ಅಲ್ಲಿಂ.....*by that place.*

D. ಅಲ್ಲಿಗೆ.....ಅಲ್ಲಿಗೆ.....*to that place.*

Ab. ಅಲ್ಲಿಯದೆಸೆಯಿಂದ....ಅಲ್ಲಿಯತ್ತಲಿಂ.....*from that place.*

G. ಅಲ್ಲಿಯ.....ಅಲ್ಲಿಯ.....*of that place.*

L. ಅಲ್ಲಿ.....ಅಲ್ಲಿ.....*in that place.*

ಇಲ್ಲಿ *This place.*

N.	ಇಲ್ಲಿ	ಇಲ್ಲಿ *this place.*
A.	ಇಲ್ಲಿ	ಇಲ್ಲಿ *this place.*
I.	ಇಲ್ಲಿಂದ	ಇಲ್ಲಿಂ *by this place.*
D.	ಇಲ್ಲಿಗೆ	ಇಲ್ಲಿಗೆ *to this place.*
Ab.	ಇಲ್ಲಿಯಬೆಸೆಯಿಂದ	ಇಲ್ಲಿಯಕ್ರಮೇಂ *from this place.*
G.	ಇಲ್ಲಿಯ	ಇಲ್ಲಿಯ *of this place.*
L.	ಇಲ್ಲಿ	ಇಲ್ಲಿ *in this place.*

PRONOUNS OF TIME.

ಅಂದು *That day.*

N.	ಅಂದು	ಅಂದು *that day.*
A.	ಅಂದು	ಅಂದು *that day.*
I.	ಅಂದಿನಿಂದ	ಅಂದಿನಿಂ *by that day.*
D.	ಅಂದಿಗೆ	ಅಂದಿಗೆ *to that day.*
Ab.	ಅಂದಿನಬೆಸೆಯಿಂದ	ಅಂದಿನಕ್ರಮೇಂ *from that day.*
G.	ಅಂದಿನ	ಅಂದಿನ *of that day.*
L.	ಅಂದು	ಅಂದು *in that day.*

ಇಂದು *This day.*

N.	ಇಂದು	ಇಂದು *this day.*
A.	ಇಂದು	ಇಂದು *this day.*
I.	ಇಂದಿನಿಂದ	ಇಂದಿನಿಂ *by this day.*
D.	ಇಂದಿಗೆ	ಇಂದಿಗೆ *to this day.*
Ab.	ಇಂದಿನಬೆಸೆಯಿಂದ	ಇಂದಿನಕ್ರಮೇಂ *from this day.*
G.	ಇಂದಿನ	ಇಂದಿನ *of this day.*
L.	ಇಂದು	ಇಂದು *in this day.*

PRONOUNS OF QUANTITY.

అష్టరు *So many persons (remote.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	అష్టరు	అనిబర్	*so many persons.*
A.	అష్టర / అష్టరన్ను	అనిబరం	*so many persons.*
I.	అష్టరింద	అనిబరిం	*by so many persons.*
D.	అష్టరిశి	అనిబర్గి	*to so many persons.*
Ab.	అష్టర బెసియింద	అనిబర కైగొం	*from so many persons.*
G.	అష్టర	అనిబర	*of so many persons.*
L.	అష్టర ల్లి	అనిబర్గాల్	*in so many persons.*

అష్ట *So much (remote.)*

N.	అష్ట	అనిత	*so much.*
A.	అష్టన్ను	అనితం	*so much.*
I.	అష్టరింద	అనితరిం	*by so much.*
D.	అష్టక్కె	అనితర్గె	*to so much.*
Ab.	అష్టర బెసియింద	అనిత కైగొం	*from so much.*
G.	అష్టర	అనిత	*of so much.*
L.	అష్టర ల్లి	అనితగాల్	*in so much.*

ఇష్టరు *So many persons (proximate.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ఇష్టరు	ఇనిబర్	*so many persons.*
A.	ఇష్టర / ఇష్టరన్ను	ఇనిబరం	*so many persons.*

I. ನಷ್ಟರಿಂದ.....ನಾನಿಬರಿಂ.....*by so many persons.*

D. ನಷ್ಟರಿಗೆ.....ನಾನಿಬ್ಬರ್ಗೆ.....*to so many persons.*

Ab. ನಷ್ಟರಚೆ ಸೆಯಿಂದ.....ನಾನಿಬರ ತ್ರೆಗಂ.....*from so many persons.*

G. ನಷ್ಟರ.....ನಾನಿಬರ.....*of so many persons.*

L. ನಷ್ಟರಲ್ಲಿ.....ನಾನಿಬರ್ಕ್ಯಾಳ್.....*in so many persons.*

ನಷ್ಟು *So much (proximate.)*

N. ನಷ್ಟು.....ನಾನಿತು.....*so much.*

A. ನಷ್ಟನ್ನ.....ನಾನಿತಂ.....*so much.*

I. ನಷ್ಟರಿಂದ.....ನಾನಿತರಿಂ.....*by so much.*

D. ನಷ್ಟಕ್ಕೆ.....ನಾನಿತಕ್ಕೆ.....*to so much.*

Ab. ನಷ್ಟರಚೆಸೆಯಿಂದ.....ನಾನಿತರಚ ತ್ರೆಗಂ.....*from so much.*

G. ನಷ್ಟರ.....ನಾನಿತರ.....*of so much.*

L. ನಷ್ಟರಲ್ಲಿ.....ನಾನಿತರ್ಕ್ಯಾಳ್.....*in so much.*

INTERROGATIVE PRONOUNS.

ಯಾವನು *Who? (masculine.)*

SINGULAR NUMBER.

N. ಯಾವನು or ಯಾವ್ಯಾನು. ಯಾವಂ or ಯಾವ್ಯಾವ್ *who?*

A. {ಯಾವನ ..... / ಯಾವನನ್ನ .....} ಯಾವನಂ.....*whom?*

I. ಯಾವನಿಂದ.....ಯಾವನಿಂ.....*by whom?*

D. ಯಾವನಿಗೆ.....ಯಾವಂಗೆ.....*to whom?*

Ab. ಯಾವನಚೆ ಸೆಯಿಂದ..ಯಾವನ ತ್ರೆಗಂ.....*from whom?*

G. ಯಾವನ.....ಯಾವನ.....*of whom?*

L. ಯಾವನಲ್ಲಿ.....ಯಾವನ್ಯಾಳ್.....*in whom?*

ಯಾವಳು *Who? (feminine.)*

N.	ಯಾವಳು	ಯಾವಳ್	*who?*
A.	ಯಾವಳ್ / ಯಾವಳನ್ನು	ಯಾವಳಂ	*whom?*
I.	ಯಾವಳಿಂದ	ಯಾವಳಿಂ	*by whom?*
D.	ಯಾವಳಿಗೆ	ಯಾವಳ್ಗೆ	*to whom?*
Ab.	ಯಾವಳಬಿಸಿಯಿಂದ	ಯಾವಳ ತ್ರಯಂ	*from whom?*
G.	ಯಾವಳ	ಯಾವಳ	*of whom?*
L.	ಯಾವಳಲ್ಲಿ	ಯಾವಳ್ಗಾಳ್	*in whom?*

ಯಾವರು *Who?*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಯಾವರು / ಯಾರು	ಯಾವರ್ / ಯಾರ್	*who?*
A.	ಯಾವರ / ಯಾವರನ್ನು	ಯಾವರಂ	*whom?*
	ಯಾರ / ಯಾರನ್ನು	ಯಾರಂ	
I.	ಯಾವರಿಂದ / ಯಾರಿಂದ	ಯಾವರಿಂ / ಯಾರಿಂ	*by whom?*
D.	ಯಾವರಿಗೆ / ಯಾರಿಗೆ	ಯಾವರ್ಗೆ / ಯಾರ್ಗೆ	*to whom?*
Ab.	ಯಾವರಬಿಸಿಯಿಂದ / ಯಾರಬಿಸಿಯಿಂದ	ಯಾವರ ತ್ರಯಂ / ಯಾರ ತ್ರಯಂ	*from whom?*

G. {ಯಾವರ ..... ಯಾವರ ..... } *of whom?*
{ಯಾರ ..... ಯಾರ ..... }

L. {ಯಾವರಲ್ಲಿ ..... ಯಾವರ್ಯಾಕ್ ..... } *in whom?*
{ಯಾರಲ್ಲಿ ..... ಯಾರ್ಯಾಕ್ ..... }

ಯಾವದು *Which? (neuter.)*

SINGULAR NUMBER.

N. ಯಾವದು ..... ಯಾವದು ..... *which?*

A. {ಯಾವದ ..... } ಯಾವದಂ ..... *which?*
{ಯಾವದನ್ನ ..... }

I. ಯಾವದರಿಂದ ..... ಯಾವದರಿಂ ..... *by which?*

D. ಯಾವದಕ್ಕೆ ..... ಯಾವದಕ್ಕೆ ..... *to which?*

Ab. ಯಾವದರಬೆಸೆಯಿಂದ ಯಾವದರಗ್ರೊಂ ..... *from which?*

G. ಯಾವದರ ..... ಯಾವದರ ..... *of which?*

L. ಯಾವದರಲ್ಲಿ ..... ಯಾವದರ್ಯಾಕ್ ..... *in which?*

ಯಾವವು *Which?*

PLURAL NUMBER.

N. ಯಾವವು or ಯಾವವುಗಳ ಯಾವವು ..... *which?*

A. {ಯಾವವುಗಳನ್ನ } ಯಾವವಂ ..... *which?*
{ಯಾವವುಗಳ ..... }

I. ಯಾವವುಗಳಿಂದ ..... ಯಾವವರಿಂ ..... *by which?*

D. ಯಾವವುಗಳಿಗೆ ..... ಯಾವವಕ್ಕೆ ..... *to which?*

Ab. ಯಾವವುಗಳಬೆಸೆಯಿಂದ ಯಾವವರಗ್ರೊಂ *from which?*

G. ಯಾವವುಗಳ ..... ಯಾವವರ ..... *of which?*

L. యేవపుగళల్లి.....యావవర్యాళ్ ....*in which?*

ఏను *What?*

N. ఏను..... .....ఏన్.....*what?*

A. ఏనన్ను.....ఏనం.....*what?*

I. ఏతరిండ.....ఏతరిం.....*by what?*

D. ఏత్తకి or ఏకి.....ఏతక్కి or ఏకి.....*to what?*

Ab. ఏతరబిసేయిండ.....ఏతరత్తణిం.....*from what?*

G. ఏతర.....ఏతర.....*of what?*

L. ఏతరల్లి.....ఏతరాళ్.....*in what?*

ఎత్తలు *Which side?*

N. ఎత్తలు.....ఎత్త or ఎత్తల్.....*which side?*

A. {ఎత్తల.....
ఎత్తలన్న..... ....} ఎత్త or ఎత్తల్.....*which side?*

I. ఎత్తలిండ... .....ఎత్తణిం.....*by which side?*

D. ఎత్తలకి.....ఎత్తక్కి.....*to which side?*

Ab. ఎత్తలబిసేయిండ. ...ఎత్తణత్తణిం.....*from which side?*

G. ఎత్తల.....ఎత్తణ..... .....*of which side?*

L. ఎత్తలల్లి.....ఎత్త or ఎత్తల్..... ....*in which side?*

ఎల్లి *Which place?*

N. ఎల్లి.....ఎల్లి.....*which place?*

A. ఎల్లి.....ఎల్లి.....*which place?*

I. ಎಲ್ಲಿಂದ..... ಎಲ್ಲಿಂ..... .....*by which place ?*

D. ಎಲ್ಲಿಗೆ.....ಎಲ್ಲಿಗೆ.....*to which place ?*

Ab. ಎಲ್ಲಿಯದಿಸೆಯಿಂದ.....ಎಲ್ಲಿಯತ್ತಲಿಂ..... ...*from which place ?*

G. ಎಲ್ಲಿಯ..... ....ಎಲ್ಲಿಯ..... .....*of which place ?*

L. ಎಲ್ಲಿ.....ಎಲ್ಲಿ .....*in which place ?*

ಎಂದು *Which day ?*

N. ಎಂದು..... ... ಎಂದು.....*which day ?*

A. ಎಂದು..... .....ಎಂದು.....*which day ?*

I. ಎಂದಿನಿಂದ.....ಎಂದಿನಿಂ.....*by which day ?*

D. ಎಂದಿಗೆ.....ಎಂದಿಗೆ..... .....*to which day ?*

Ab. ಎಂದಿನದಿಸೆಯಿಂದ.....ಎಂದಿನತ್ತಲಿಂ.....*from which day ?*

G. ಎಂದಿನ .....ಎಂದಿನ..... *of which day ?*

L. ಎಂದು..... .....ಎಂದು..... .....*in which day ?*

ಎಷ್ಟರು *How many persons ?*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಎಷ್ಟರು..... .....ಎನಿಬರ್..... .....*how many persons ?*

A. ಎಷ್ಟರ..... ..... / ಎಷ್ಟರನ್ನ..... } ಎನಿಬರಂ.....*how many persons ?*

I. ಎಷ್ಟರಿಂದ..... ...ಎನಿಬರಿಂ.....*by how many persons ?*

D. ಎಷ್ಟರಿಗೆ... .....ಎನಿಬರ್ಗೆ..... .....*to how many persons ?*

Ab. ಎಷ್ಟರದಿಸೆಯಿಂದ.....ಎನಿಬರತ್ತಲಿಂ.....*from how many persons?*

G. ಎಷ್ಟರ..... ....ಎನಿಬರ.....*of how many persons ?*

L. ಎಷ್ಟರಲ್ಲಿ..... :.....ಎನಿಬರ್ಕ್ಕಳ್..... ..*in how many persons ?*

ఎట్టు *How much?*

N.	ఎట్టి.....	ఎనితు.....	*how much?*
A.	ఎట్టన్ను.....	ఎనితం.....	*how much?*
I.	ఎట్టరింద.....	ఎనితరిం.....	*by how much?*
D.	ఎట్టిగె.....	ఎనితక్కి.....	*to how much?*
Ab.	ఎట్టరదేసేయింద.....	ఎనితరత్తగాం.....	*from how much?*
G.	ఎట్టర.....	ఎనితర.....	*of how much?*
L.	ఎట్టరల్లి.....	ఎనితరాల్.	*in how much?*

CHAPTER THIRD.

Of VERBS.

VERBS in the Carnáṭaca language, whether possessing an intransitive, or a transitive meaning, are conjugated by adding to their roots, (which are generally the same as the second person singular of the imperative,) in three of the tenses, certain affixes expressive of time; and to these, the affixes denoting persons being attached, the inflection is complete.

Carnáṭaca verbs possess four moods and four tenses; the moods are, the infinitive, the affirmative, the imperative, and the negative; the tenses are, three of the second mood, and one of the last.

In addition to these moods and tenses, there are three indeclinable words of very extensive use, derived from the roots, which, from their signification, may not unaptly be termed affirmative and negative gerunds. There are also four participles, three of which possess an affirmative meaning, and one a negative.

The roots in the modern dialect always terminate in ಊ, ಾ, ೀ, ು, ೆ, ೈ or ೊ; and in the ancient, in the following vowel and consonants also, viz. ೂ, ೋ, ೇ, ಯ್, ರ್, ಱ್, ವ್, ಳ್ and ೞ್.

The affixes denoting time are, in the modern dialect, ುತ್ತ for the present, ದ for the past, and ುವ for the future. In the ancient dialect, the affixes for present, past, and future, are ದಪ, ದ, and ಪ.

The affixes denoting persons in the modern dialect, are as follows:

Present..ಏವೆ, ಏವಿ, ೈ or ೀಯೆ, ೀರಿ, ೂಂಬೆ, ೂೞ್, ೂಂಕೆ, ಅದೆ, and ಅಪೆ.

Past.....ಎನು, ಎಱ, ೈ or ಎ, ೈರಿ, ಅನು, ಅಱ, ಅದು, ೈರು, and ಅವ.

Future. {ఎను, ఎవు, ఁగ or ఎ, ఁగి, అ ము, అ ఁగు, అరు, అదు, and అవు.
{ఏ ను, ఏ వు, ఈయే, ఈరి, ఊము, ఊఁగు, ఊరు, ఈ రు, and ఊవు.

Negative Aorist....ఎను, ఎవు, ఎ, అరి, అను, అఁగు, అరు, అదు, and అవు.

In the ancient dialect, the personal affixes for all the tenses are ఎన్, ఎవు, అయ్, ఁగన్, అమ్, అఁగ్, అర్, ఉదు and ఉవు.

The conjugations are two in number.

Of the First Conjugation.

All verbs, the roots of which terminate in the vowel ఉ, belong to the first conjugation.

In inflecting verbs of this conjugation, the infinitive is formed by adding అ, ఆలు or ఆలిక్కి to the root. The present tense of the affirmative mood is formed, by adding the affixes of time and persons; the past, by changing the final vowel of the root into ఁగ and adding the affixes, with the exception of the third person singular of the neuter gender, which does not admit the affix of time. The first form of the future is made, by adding the affixes of time and persons. The second, by changing the final vowel of the root into ఁగ, and adding the personal affixes: with the exception of the second persons singular and plural, and the third person neuter of the singular, in which the personal affixes are added without making any change in the root. The negative aorist takes only the personal affixes. The first person singular of the imperative, requires the addition of అలి or ఉవే to the root; the second person singular is the same as the root; the third person singular takes అలి or ఉవఁదు; and the first, second and third persons plural, require respectively అలి or ఉవ, ఁగ or ఁగి, and అలి or ఉవఁదు. The affirmative gerunds are formed, by adding to the root the affixes ఉ శ్రి or ఉచే for the present, and ఁగ for the past. The negative requires the addition of అచే to the root. The present, past, and future affirmative participles, take ఉశ్రి రువ, ఁగద, and ఉవ; and the negative, which is an aorist, is formed by the addition of అవ.

EXAMPLES.

Intransitive Root.....ಬಾಳ್....*Live.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಬಾಳ್	ಬಾಳ್	*to live.*
ಬಾಳಲು	ಬಾಳಲ್	
ಬಾಳಲಿಕ್ಕೆ	ಬಾಳಲ್ಕೆ	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	ಬಾಳುತ್ತ್ರೆವೆ	ಬಾಳ್ದೆವ್	*I live.*
2	ಬಾಳುತ್ರೆ or ಬಾಳುತ್ರಿಯೆ	ಬಾಳ್ದಿಯ್	*thou livest.*
3	ಬಾಳುತ್ರಾವೆ	ಬಾಳ್ದಪಂ	*he, she, or it lives.*
	ಬಾಳುತ್ರಾಳೆ	ಬಾಳ್ದಪಳ್	
	ಬಾಳುತ್ರದೆ	ಬಾಳ್ದಪುದು	

PLURAL.

1	ಬಾಳುತ್ತ್ರೆವೆ	ಬಾಳ್ದೆವು	*we live.*
2	ಬಾಳುತ್ರಿರಿ	ಬಾಳ್ದಿರ್	*ye live.*
3	ಬಾಳುತ್ರಾರೆ	ಬಾಳ್ದರ್	*they (m. and f.) live.*
	ಬಾಳುತ್ರವೆ	ಬಾಳ್ದುವು	*they (n.) live.*

PAST TENSE.

SINGULAR.

1	ಬಾಳ್ದೆನು	ಬಾಳ್ದೆನ್	*I lived.*
2	ಬಾಳ್ದಿ or ಬಾಳ್ದೆ	ಬಾಳ್ದಿಯ್	*thou livedst.*

3	ಬಾಳಿದನು	ಬಾಳ್ದಂ	he, she, or it lived.
	ಬಾಳಿದಳು	ಬಾಳ್ದಳ್	
	ಬಾಳಿತು	ಬಾಳ್ದುದು	

PLURAL.

1	ಬಾಳಿದೆವು	ಬಾಳ್ದಿವು	we lived.
2	ಬಾಳಿದಿರಿ	ಬಾಳ್ದಿರ್	ye lived.
3	ಬಾಳಿದರು	ಬಾಳ್ದರ್	they (m. and f.) lived.
	ಬಾಳಿದವು	ಬಾಳ್ದವು	they (n.) lived.

FUTURE TENSE.

SINGULAR.

1	ಬಾಳ್ವೆನು	ಬಾಳ್ವೆಂ	I will live.
2	ಬಾಳ್ವೆ or ಬಾಳ್ವೈ	ಬಾಳ್ವೆಯ್	thou will live.
3	ಬಾಳ್ವನು	ಬಾಳ್ವಂ	he, she or it will live.
	ಬಾಳ್ವಳು	ಬಾಳ್ವಳ್	
	ಬಾಳ್ವದು	ಬಾಳ್ವುದು	

PLURAL.

1	ಬಾಳ್ವೆವು	ಬಾಳ್ವಿವು	we will live.
2	ಬಾಳ್ವಿರಿ	ಬಾಳ್ವಿರ್	ye will live.
3	ಬಾಳ್ವರು	ಬಾಳ್ವರ್	they (m. and f.) will live.
	ಬಾಳ್ವವು	ಬಾಳ್ವುವು	they (n.) will live.

SECOND FORM OF THE FUTURE.

IN THE MODERN DIALECT.

SINGULAR.

1	ಬಾಳಿಯೇನು	I will live.
2	ಬಾಳ್ಯೆಯೆ	thou will live.

3 { ಬಾಳಿಯಾಮ ..... ; ಬಾಳಿಯಾಳು ..... ; ಬಾಳ್ವಳು ..... } *he, she, or it, will live.*

PLURAL.

1 ಬಾಳಿಯೇವು ..... *we will live.*

2 ಬಾಳ್ವಿರಿ ..... *ye will live.*

3 { ಬಾಳಿಯಾರು ..... *they (m. and f.) will live.* ; ಬಾಳಿಯಾವು ..... *they (n.) will live.* }

IMPERATIVE MOOD.

SINGULAR.

1 ನಾನುಬಾಳಲಿ or ಬಾಳುವೆ, ಬಾಳೊಂ ..... *let me live.*

2 ಬಾಳು ..... ಬಾಳ್, ಬಾಳೆ or ಬಾಳು ... *live thou.*

3 { ಅವನು ; ಅವಳು ; ಅದು } ಬಾಳಲಿ or ಬಾಳುವದು, ಬಾಳ್ಗೆ or ಬಾಳ್ವದು } *let him, her, or it, live.*

PLURAL.

1 ನಾವು ಬಾಳಲಿ or ಬಾಳುವ, ಬಾಳೋಂ ..... *let us live.*

2 ಬಾಳಿ or ಬಾಳಿರಿ ..... ಬಾಳಿರಿ or ಬಾಳುವು .. *live ye.*

3 { ಅವರು ; ಅವು } ಬಾಳಲಿ or ಬಾಳುವದು .. ಬಾಳ್ಗೆ ಬಾಳುಶಿ or ಬಾಳ್ವದು } *let them (m. and f.) live.* ; *let them (n.) live.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 ಬಾಳೆನ ..... ಬಾಳೆನ್ ..... *I do not, did not, or will not, live.*

2 ಬಾಳೆ ..... ಬಾಳೆಯ್ ..... *thou dost not, didst not, or will not, live.*

3 ಬಾಳ್ಕೆಮ.....ಬಾಳ್ಕಂ.....*he does not, did not, or will not, live.*
ಬಾಳ್ಕಳು.....ಬಾಳ್ಕಳ್.....*she does not, did not, or will not, live.*
ಬಾಳ್ಕದು...ಬಾಳ್ಕದು....*it does not, did not, or will not, live.*

PLURAL.

1 ಬಾಳ್ಕೆವು.....ಬಾಳ್ಕೆವು.....*we do not, did not, or will not, live.*

2 ಬಾಳ್ಕಿರಿ.....ಬಾಳ್ಕಿರ್.....*ye do not, did not, or will not, live.*

3 ಬಾಳ್ಕರು.....ಬಾಳ್ಕರ್.....*they (m. and f.) do not, did not, or will not, live.*
ಬಾಳ್ಕವು.....ಬಾಳ್ಕವು.....*they (n.) do not, did not, or will not, live.*

GERUNDS.

AFFIRMATIVE.

Present...ಬಾಳ್ಕುತ್ತ or ಬಾಳ್ಕುತ-ಬಾಳ್ಕುತ್ತ್ or ಬಾಳ್ಕುತ್..*living.*

Past.....ಬಾಳ್ದ.....ಬಾಳ್ದು.....*having lived.*

NEGATIVE.

Aorist.....ಬಾಳ್ಕದೆ.....ಬಾಳ್ಕದೆ.....*not having lived.*

PARTICIPLES.

AFFIRMATIVE.

Present....ಬಾಳ್ಕುತ್ತಿರುವ.....*that lives.*

Past.....ಬಾಳ್ದಿದ.....ಬಾಳ್ದಿದ.....*that lived.*

Future....ಬಾಳ್ಕುವ.....ಬಾಳ್ಕುವ.....*that will live.*

NEGATIVE.

Aorist.....ಬಾಳ್ಕದ....ಬಾಳ್ಕದ....*that does not, did not, or will not, live.*

Transitive Root.....ಮಾಡು.....*Do.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಮಾಡ.....	ಮಾಡ.....	*to do.*
ಮಾಡಲು.....	ಮಾಡಲ್.....	
ಮಾಡಲಿಕ್ಕೆ.....	ಮಾಡಲ್ಕೆ.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	ಮಾಡುತ್ತೇನೆ	ಮಾಡಿದಪೆನ್	*I do.*
2	ಮಾಡುತ್ತೀಅ or ಮಾಡುತ್ತಿಯೆ	ಮಾಡಿದಪೆಯ್	*thou dost.*
3	ಮಾಡುತ್ತಾನೆ	ಮಾಡಿದಪಂ	*he, she, or it, does.*
	ಮಾಡುತ್ತಾಳೆ	ಮಾಡಿದಪಳ್	
	ಮಾಡುತ್ತದೆ	ಮಾಡಿದಪುದು	

PLURAL.

1	ಮಾಡುತ್ತೇವೆ	ಮಾಡಿದಪೆವು	*we do.*
2	ಮಾಡುತ್ತೀರಿ	ಮಾಡಿದಪಿರ್	*ye do.*
3	ಮಾಡುತ್ತಾರೆ	ಮಾಡಿದಪರ್	*they (m. and f.) do.*
	ಮಾಡುತ್ತವೆ	ಮಾಡಿದಪವು	*they (n.) do.*

PAST TENSE.

SINGULAR.

1	ಮಾಡಿದೆನು	ಮಾಡಿದೆನ್	*I did.*
2	ಮಾಡಿದಿ or ಮಾಡಿದೆ	ಮಾಡಿದೆಯ್	*thou didst.*
3	ಮಾಡಿದನು	ಮಾಡಿದಂ	*he, she, or it, did.*
	ಮಾಡಿದಳು	ಮಾಡಿದಳ್	
	ಮಾಡಿತು	ಮಾಡಿದುದು	

PLURAL.

1	ಮಾಡಿದೆವು	ಮಾಡಿದೆವು	*we did.*
2	ಮಾಡಿದಿರಿ	ಮಾಡಿದಿರ್	*ye did.*
3	ಮಾಡಿದರು	ಮಾಡಿದರ್	*they (m. and f.) did.*
	ಮಾಡಿದವು	ಮಾಡಿದುವು	*they (n.) did.*

FUTURE TENSE.

SINGULAR.

1	ಮಾಡುವೆನು	ಮಾಡುವೆನ್	*I will do.*
2	ಮಾಡುವಿ or ಮಾಡುವೆ	ಮಾಡುವೆಯ್	*thou wilt do.*

3	మాడువను	మాడువం	he, she, or it, will do.
	మాడువళు	మాడువళ్	
	మాడువడు	మాడువుడు	

PLURAL.

1	మాడువివు	మాడువివు	we will do.
2	మాడువిరి	మాడువిర్	ye will do.
3	మాడువరు	మాడువర్	they (m. and f.) will do.
	మాడువవు	మాడువువు	they (n.) will do.

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1	మాడియ్కను	I will do.
2	మాడ్కియి	thou wilt do.
3	మాడియాను	he, she, or it, will do.
	మాడియాళు	
	మాడ్కిరు	

PLURAL.

1	మాడియ్కివు	we will do.
2	మాడ్కిరి	ye will do.
3	మాడియారు	they (m. and f.) will do.
	మాడియావు	they (n.) will do.

IMPERATIVE MOOD.

SINGULAR.

1	నానుమాడలి or మాడువి..మాడువెం		let me do.
2	మాడు	మాడు or మాడ	do thou.
3	అవను, అవళు, అదు	మాడలి or మాడువడు, మాడుగి or మాళ్పడు	let him, her, or it, do.

PLURAL.

1 నావుమాడలి or మాడువమా ర్వం.....let us do.

2 మాది or మాదిరి.....మాడిం, మాళ్పుదు..do ye.

3 {అవరు / అవు} మాడలి or మాడువరు, మాడుగి} let them (m. and f.) do. or మాళ్పుదు} let them (n.) do.

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 మాడేను.....మాడెవ్.....I do not, did not, or will not, do.

2 మాడె.....మాడయ్.....thou dost not, didst not, or will not, do.

3 మాడను.....మాడం.....he does not, did not, or will not, do.
మాడళు.....మాడళ్.....she does not, did not, or will not, do.
మాడదు.....మాడదు.....it does not, did not, or will not, do.

PLURAL.

1 మాడేవు.....మాడెవు.....we do not, did not, or will not, do.

2 మాడరి.....మాడిర్.....ye do not, did not, or will not, do.

3 మాడరు.....మాడర్.....they (m. and f.) do not, did not, or will not, do.
మాడవు.....మాడవు.....they (n.) do not, did not, or will not, do.

GERUNDS.

AFFIRMATIVE.

Present....మాడుత్తా or మాడుతె....మాడుతె or మాడుతే..doing.

Past.....మాడి.....మాడి.....having done.

NEGATIVE.

Aorist.....మాడదె.....మాడదె.....not having done.

PARTICIPLES.

AFFIRMATIVE.

Present....మాడుతిరువ.....that does.

Past.....మాడిద.....మాడిద.....that did.

Future.....మాడువ.....మాడువ.....that will do.

NEGATIVE.

Aorist.....ಮಾಡದ.....ಮಾಡದ.....*that does not, did not, or will not, do.*

Of the Second Conjugation.

All verbs, the roots of which terminate in the vowels ಗ and ಎ, belong to the second conjugation.

Verbs of the second conjugation are inflected in the infinitive, affirmative, and negative moods, by adding the same affixes as in the first conjugation, with the exception of the second form of the future tense of the affirmative, which requires ದ್ as the affix of time. In the second person plural of the imperative, the personal affix ಗಿರಿ alone, is adopted; and the past affirmative gerund is formed, by the addition of ದು. The present, future, and negative participles, are formed as in the first conjugation; the past requires the addition of ದ.

EXAMPLES.

Intransitive Root.....ಗಳ್.....*Descend.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಗಳಿಯ.....	...ಗಳಿಯ.....	*to descend.*
ಗಳಿಯಲು.....	.....ಗಳಿಯಲ್.....	
ಗಳಿಯಲಿಕ್ಕೆ.....	.....ಗಳಿಯಲ್ಕೆ.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	ಗಳಿಯುತ್ತ್ರೆನೆ.....	.....ಗಳಿದಪೆನ್.....	*I descend.*
2	ಗಳಿಯುತ್ತ್ರೆ or ಗಳಿಯುತ್ತ್ರೆಯೆ	.ಗಳಿದಪಯ್	*...thou descendest.*
3	ಗಳಿಯುತ್ತಾನೆ.....	.....ಗಳಿದಪಂ.....	*he, she, or it, descends.*
	ಗಳಿಯುತ್ತಾಳೆ.....	...ಗಳಿದಪ್ಪಳ್.....	
	ಗಳಿಯುತ್ತದೆ.....	.....ಗಳಿದಪ್ಪದು.....	

PLURAL.

1	ಗ್ಳಿಯುತ್ತೇವೆ	ಗ್ಳಿದವೆವು	*we descend.*
2	ಗ್ಳಿಯುತ್ತೀರಿ	ಗ್ಳಿದವಿರ್	*ye descend.*
3	ಗ್ಳಿಯುತ್ತಾರೆ	ಗ್ಳಿದವರ್	*they (m. and f.) descend.*
	ಗ್ಳಿಯುತ್ತವೆ	ಗ್ಳಿದವುವು	*they (n.) descend.*

PAST TENSE.

SINGULAR.

1	ಗ್ಳಿದಿಮ	ಗ್ಳಿದಿವ್	*I descended.*
2	ಗ್ಳಿದಿ or ಗ್ಳಿದೆ	ಗ್ಳಿದಯ್	*thou descendedst.*
3	ಗ್ಳಿದನು	ಗ್ಳಿದಂ	*he, she, or it, descended.*
	ಗ್ಳಿದಳು	ಗ್ಳಿದಳ್	
	ಗ್ಳಿಯಿತು	ಗ್ಳಿದುದು	

PLURAL.

1	ಗ್ಳಿದಿವು	ಗ್ಳಿದಿವು	*we descended.*
2	ಗ್ಳಿದಿರಿ	ಗ್ಳಿದಿರ್	*ye descended.*
3	ಗ್ಳಿದರು	ಗ್ಳಿದರ್	*they (m. and f.) descended.*
	ಗ್ಳಿದವು	ಗ್ಳಿದುವು	*they (n.) descended.*

FUTURE TENSE.

SINGULAR.

1	ಗ್ಳಿಯುವೆನು	ಗ್ಳಿವೆನ್	*I will descend.*
2	ಗ್ಳಿಯುವಿ or ಗ್ಳಿಯುವೆ	ಗ್ಳಿವಯ್	*thou wilt descend.*
3	ಗ್ಳಿಯುವನು	ಗ್ಳಿವಂ	*he, she, or it, will descend*
	ಗ್ಳಿಯುವಳು	ಗ್ಳಿವಳ್	
	ಗ್ಳಿಯುವದು	ಗ್ಳಿವುದು	

PLURAL.

1	ಗ್ಳಿಯುವೆವು	ಗ್ಳಿವೆವು	*we will descend.*
2	ಗ್ಳಿಯುವಿರಿ	ಗ್ಳಿವಿರ್	*ye will descend.*
3	ಗ್ಳಿಯುವರು	ಗ್ಳಿವರ್	*they (m. and f.) will descend.*
	ಗ್ಳಿಯುವವು	ಗ್ಳಿವುವು	*they (n.) will descend.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 ಇಳಿದ್ದೇನು ..... *I will descend.*

2 ಇಳಿದ್ಯೆಯೆ ..... *thou will descend.*

3 ಇಳಿದಾಮ ..... / ಇಳಿದಾಳು ..... / ಇಳಿದ್ಯಾಡು ..... *he, she, or it, will descend.*

PLURAL.

1 ಇಳಿದ್ದೇವ ..... *we will descend.*

2 ಇಳಿದ್ಯಿರಿ ..... *ye will descend.*

3 ಇಳಿದಾರು ..... *they (m. and f.) will descend.* / ಇಳಿದಾವು ..... *they (n.) will descend.*

IMPERATIVE MOOD.

SINGULAR.

1 ನಾನುಇಳಿಯಲಿ or ಇಳಿಯುವೆ ....ಇಳಿಪೆ ..... *let me descend.*

2 ಇಳಿ ..... ಇಳಿ or ಇಳಿಪುದು ..... *descend thou.*

3 ಅವನು / ಅವಳು / ಅದು ... ಇಳಿಯಲಿ or ಇಳಿಯುವದು.. ಇಳಿಸಿ or ಇಳಿಪುದು ... *let him, her, or it, descend.*

PLURAL.

1 ನಾವುಇಳಿಯಲಿ or ಇಳಿಯುವದು. ಇಳಿವಂ ..... *let us descend.*

2 ಇಳಿಯಿ or ಇಳಿಯಿರಿ. ಇಳಿಯಿರಿ or ಇಳಿಪುದು ..... *descend ye.*

3 ಅವರು / ಅವು ... ಇಳಿಯಲಿ or ಇಳಿಯುವದು. ಇಳಿಸಿ or ಇಳಿಪುದು ... *let them (m. and f.) descend.* / *let them (n.) descend.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 ಗಳಿಯೆನು....ಗಳಿಯೆನ್..... *I do not, did not, or will not, descend.*

2 ಗಳಿಯೆ.....ಗಳಿಯಯ್ ....*thou dost not, didst not, or wilt not, descend.*

3
- ಗಳಿಯನು....ಗಳಿಯಂ..... *he does not, did not, or will not, descend.*
- ಗಳಿಯಳು....ಗಳಿಯಳ್.....*she does not, did not, or will not, descend.*
- ಗಳಿಯದು....ಗಳಿಯದು....*it does not, did not, or will not, descend.*

PLURAL.

1 ಗಳಿಯೆಮು....ಗಳಿಯೆಮು.....*we do not, did not, or will not, descend.*

2 ಗಳಿಯರಿ ....ಗಳಿಯಿರ್.....*ye do not, did not, or will not, descend.*

3
- ಗಳಿಯರು.....ಗಳಿಯರ್.....*they (m. and f.) do not, did not, or will not, descend.*
- ಗಳಿಯವು....ಗಳಿಯವು....*they (n.) do not, did not, or will not, descend.*

GERUNDS.

AFFIRMATIVE.

Present....ಗಳಿಯುತ್ತಾ or ಗಳಿಯುತ್ತ, ಗಳಿಯುತ್ತೆ or ಗಳಿಯುತೆ..*descending.*

Past.....ಗಳಿದು ..... ಗಳಿದು .....*having descended.*

NEGATIVE.

Aorist....ಗಳಿಯದೆ ..... ಗಳಿಯದೆ .....*not having descended.*

PARTICIPLES.

AFFIRMATIVE.

Present....ಗಳಿಯುತ್ತಿರುವ.....*that descends.*

Past.....ಗಳಿದ.....ಗಳಿದ.....*that descended.*

Future....ಗಳಿಯುವ.....ಗಳಿವ.....*that will descend.*

NEGATIVE.

Aorist.....ಗಳಿಯದ..ಗಳಿಯದ..*that does not, did not, or will not, descend.*

Transitive Root.....సుడి.....*say.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
సుడియ	సుడియ	*to say.*
సుడియలు	సుడియల్	
సుడియలిక్కి	సుడియల్గె	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	సుడియుగ్రేనె	సుడిదపేన్	*I say.*
2	సుడియుత్రి or సుడియుత్రియే	సుడిదపిన్	*thou sayest.*
3	సుడియుత్రానె	సుడిదపం	*he, she, or it, says.*
	సుడియుత్రాళే	సుడిదపళ్	
	సుడియుత్రదె	సుడిదపదు	

PLURAL.

1	సుడియుత్రేవె	సుడిదపేవు	*we say.*
2	సుడియుత్రిరి	సుడిదపిర్	*ye say.*
3	సుడియుత్రారె	సుడిదపర్	*they (m. and f.) say.*
	సుడియుత్రవె	సుడిదపవు	*they (n.) say.*

PAST TENSE.

SINGULAR.

1	సుడిదెప	సుడిదెన్	*I said.*
2	సుడిది or సుడిదె	సుడిదయ్	*thou saidst.*
3	సుడిదమ	సుడిదం	*he, she, or it, said.*
	సుడిదళు	సుడిదళ్	
	సుడియిదు	సుడిదుదు	

PLURAL.

1	సుడిదేవు	సుడిదేవు	*we said.*

2	ಸುದಿರಿ	ಸುದಿರ್	ye said.
3	ಸುದಿದರು	ಸುದಿರ್	they (m. and f.) said.
	ಸುದಿದವು	ಸುದಿದುವು	they (n.) said.

FUTURE TENSE.

SINGULAR.

1	ಸುದಿಯುವೆನು	ಸುದಿವೆನ್	I will say.
2	ಸುದಿಯುವಿ, ಸುದಿಯುವೆ	ಸುದಿವಿ	thou will say.
3	ಸುದಿಯುವನು	ಸುದಿವಂ	he, she, or it, will say.
	ಸುದಿಯುವಳು	ಸುದಿವಳ್	
	ಸುದಿಯುವದು	ಸುದಿವುದು	

PLURAL.

1	ಸುದಿಯುವೆವು	ಸುದಿವೆವು	we will say.
2	ಸುದಿಯುವಿರಿ	ಸುದಿವಿರ್	ye will say.
3	ಸುದಿಯುವರು	ಸುದಿವರ್	they (m. and f.) will say.
	ಸುದಿಯುವವು	ಸುದಿವುವು	they (n.) will say.

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1	ಸುದಿಪ್ಪೆನು		I will say.
2	ಸುದಿಪ್ಪೆಯೆ		thou will say.
3	ಸುದಿದಾನು		he, she, or it, will say.
	ಸುದಿದಾಳು		
	ಸುದಿಪ್ಪದು		

PLURAL.

1	ಸುದಿಪ್ಪೆವು		we will say.
2	ಸುದಿಪ್ಪಿರಿ		ye will say.
3	ಸುದಿದಾರು		they (m. and f.) will say.
	ಸುದಿದಾವು		they (n.) will say.

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IMPERATIVE MOOD.

SINGULAR.

1 నాను నుడియలి or నుడియువే....నుడివెం .....*let me say.*

2 నుడి.....నుడి or నుడియ .....*say thou.*

3 { అవను / అవళు / అదు } నుడియలి or నుడియువడు..నుడిశి, or నుడివుడు } *let him, her, or it, say.*

PLURAL.

1 నావునుడియలి or నుడియువ..నుడివం.....*let us say.*

2 నుడియరి.....నుడియిం or నుడివుడు.....*say ye.*

3 { అవరు / అవ } నుడియలి or నుడియువడు. నుడిశి, } *let them (m. and f.) say.*
or నుడివుడు } *let them (n.) say.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 నుడియేను....నుడియెన్.....*I do not, did not, or will not, say.*

2 నుడియే.....నుడియయ్ ..*thou dost not, didst not, or wilt not, say.*

3 { నుడియను ...నుడియం.....*he does not, did not, or will not, say.* / నుడియళు ...నుడియళ్ ....*she does not, did not, or will not, say.* / నుడియడు ...నుడియడు....*it does not, did not, or will not, say.* }

PLURAL.

1 నుడియేవు ....నుడియేవు ...*we do not, did not, or will not, say.*

2 నుడియరి ....నుడియిర్ ..*ye do not, did not, or will not, say.*

3 { నుడియరు ....నుడియర్ ..*they (m. and f.) do not, did not, or will not, say.* / నుడియవు ....నుడియళు ..*they (n.) do not, did not, or will not, say.* }

GERUNDS.

AFFIRMATIVE.

*Present...*నుడియుచ్చు or నుడియుక్రి..నుడియుక్రి or నుడియుచి....*saying.*

*Past.....*నుడిచు .....నుడిచు.....*having said.*

NEGATIVE.

Aorist.....ಮಡಿಯದೆ.....ಮದಿಯದೆ..... .....*not having said.*

PARTICIPLES.

Present....ಮದಿಯುತ್ತಿರುವ.....*that says.*

Past.....ಮಡಿದ.....ಮದಿದ.....*that said.*

Future.....ಮಡಿಯುವ.....ಮದಿವ.....*that will say.*

NEGATIVE.

Aorist.....ಮದಿಯದ.....ಮದಿಯದ.....*that does not, did not, or will not, say.*

Or IRREGULAR VERBS.

The irregular verbs in Carnáṭaca, are not very numerous. The irregularity is in general found in the past tense, in the second form of the future, and in the past gerund and participle. It arises from the affixes of time being omitted in the tenses; and, in the gerund and participle, from the final affixes being changed. In both cases the final syllable of the root suffers elision, and another syllable is substituted. A few verbs also are irregular in the imperative mood; two in the negative mood, negative gerund and participle; and one or two in the present, and first form of the future tense of the affirmative.

The roots ನಗು *laugh*, ಮಿಗು *exceed*, ಹೊಗು *break into*, ಉಗು *throw*, and ಅಗು *delight*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ನಕ್ಕನು *he laughed*, ನಗ್ವನು *he will laugh*, ನಕ್ಕು *having laughed*, ನಕ್ಕ *that laughed.*

The roots ಆಗು *become*, and ಹೋಗು *go*, are irregular in their inflections in the past tense, in the second form of the future, and in the past participle; as ಆದನು *he became*, ಆಯಿತು *it became*, ಆಗುವನು *he will become*, ಆದ *that became.*

The roots ಕೊಡು *give*, ಬಿಡು *leave*, ಅಡು *cook*, ಇಡು *place*, ನಡು *plant*, ಪಡು *suffer*, ಸುಡು *burn*, ಉಡು *dress*, ಕೆಡು *spoil*, ಮಡು *strengthen*, ಕೊಡು

adorn, పడవిడు *spread,* సాష్టమడు *prostrate,* ముంబిడు *advance,* మూగు వడు *be silent,* కరువిడు *rub,* దాళిడు *run away,* ఊళిడు *bark,* కొక్కిళిడు *exclaim,* ఒడంబడు *agree,* and చెల్లడు *become separate,* are irregular in their inflections in the past tense and the second form of the future, in the past gerund, and in the past participle; as కొట్టెను *he gave,* కొట్టూను *he will give,* కొట్టి *having given,* కొట్టి *that gave.*

The root దాటడు *set out,* is irregular in it's inflections in the past tense and second form of the future, in the past gerund, and the past participle; as దాటటెను *he set out,* దాటట్టూను *he will set out,* దాటటి *having set out,* దాటటి *that set out.*

The roots బిసుడు and బిసాడు *throw,* are sometimes irregular in their inflections in the tenses and parts of the verbs abovementioned; as బిసుడిడను or బిసుటెను *he threw,* బిసుడిచుదాను or బిసుటూను *he will throw,* బిసుడి or బిసుటి *having thrown,* బిసుడిన or బిసుటె *that threw.*

The root కాణు *see,* is irregular in it's inflections in the past tense and second form of the future, in the past gerund, and in the past participle; as కండను *he saw,* కనుదాను *he will see,* కండి *having seen,* కండ *that saw.*

The roots ఉణ్ణు *eat,* and కొళ్ళు *buy,* are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as ఉండను *he ate,* ఉనుదాను *he will eat,* ఉండి *having eaten,* ఉండ *that ate.*

The roots కళ్ళు *steal,* గెల్లు *win,* and మెల్లు *chew,* are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as కద్దను *he stole,* కద్దాను *he will steal,* కద్దు *having stolen,* కద్ద *that stole.*

The roots ಬೀಳು *fall*, and ಏಳು *rise*, are irregular in their inflections in the past tense and the second form of the future, in the past gerund, and in the past participle; as ಬಿದ್ದನು *he fell*, ಬೀಳ್ವನು *he will fall*, ಬಿದ್ದು *having fallen*, ಬಿದ್ದ *that fell*.

The roots ಕೊಲ್ಲು *kill*, and ಸಲ್ಲು *pass*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಕೊಂದ್ದನು *he killed*, ಕೊಂದಾನು *he will kill*, ಕೊಂದು *having killed*, ಕೊಂದ *that killed*.

The roots ತೆರು *pay*, ಪೊರು *bear*, ಪೆರು *bring forth children*, ಎಚ್ಚರು *awake*, ಅಸರು and ಬೆಸರು *tire*, ಉೞು *plough*, and ಅೞು *cry*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ತೆತ್ತನು *he paid*, ತೆರ್ತಾನು *he will pay*, ತೆತ್ತು *having paid*, ತೆತ್ತ *that paid*.

The roots ನೀಸು *sneeze*, ಅೂನು *stretch*, ನಾೞ್ಪು *perform a vow*, ಕೂರು *sit*, ಪೋಲು *void*, ಸೂೞ್ಪಿಲು *lose*, ನೂಲು *spin*, ನೂಲು *borrow*, ಪೋಲು and ಜೂೞ್ಪಲು *swing*, and ಪೂೞ್ಪಲು *resemble*, are irregular in their inflections in the past tense and second form of the future, in the past gerund, and in the past participle; as ನೀೞ್ತನು *he sneezed*, ನೀೞ್ತಾನು *he will sneeze*, ನೀೞ್ತು *having sneezed*, ನೀೞ್ತ *that sneezed*.

The roots ಮಿೞಿರು *thrive*, ಕಾಸರು, ತೞಿರು and ಚಿಸರು *sprout*, ಪಡಲು *creep* (as a plant,) ಕವಲು *separate into two branches*, ಬಲು *become strong*, ಪಯಿಸು *bring forth young* (as an animal), and ಬೆವರು *perspire*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund and in the past participle; as ಮಿೞಿರ್ತನು *he throve*, ಮಿೞಿರ್ತಾನು *he will thrive*, ಮಿೞಿರ್ತು *having thriven*, ಮಿೞಿರ್ತ *that throve*.

The root కీళ్చు *pluck,* becomes కీళ్చెను *he plucked,* కీళ్చును *he will pluck,* కీళ్చి *having plucked,* కీళ్చిన *that plucked.*

The root నిల్చు *stand,* becomes నించెను *he stood,* నించొను *he will stand,* నించు *having stood,* నించిన *that stood.*

The roots తిన్ను *eat,* and ఎన్ను *say,* are irregular in their inflections in the past tense, in the future tense, in the second form of the future, in the past gerund, and in the future and past participles; as తింద్రను *he ate,* తిన్నవను or తింబును *he will eat,* తిందాను *he will eat,* తిందు *having eaten,* తిన్నవ or తింబు *that will eat,* తింద *that ate.*

The roots వరు *come,* and తెరు *bring,* are irregular in their inflections in the past tense, in the second form of the future, in the second persons singular and plural of the imperative, in the negative mood, in the past and negative gerunds, and in the past and negative participles; as వందను *he came,* వందితు or వందు *it came,* వందాను *he will come,* వా *come thou,* వన్ని or వన్నిరి *come ye,* వారను *he will not come,* వందు *having come,* వారది *not having come,* వంద *that came,* వారద *that does not, did not, or will not, come.*

The root గారు *be,* is sometimes irregular in it's inflections in the present tense, and always so in the past tense, in the second form of the future, in the past gerund, and in the past participle; as గాకున్నాని, గాథానె or గాథానె *he is,* గాది or అది *it is,* గాద్దను *he was,* గాత్తు *it was,* గాద్దాను *he will be,* గాద్దు *having been,* గాద్ద *that was.*

The roots వ్రేయు *weave,* రాయ్యు *beat,* సేయు *make,* వూరయు *search,* నుయు *breathe,* కాయు *produce fruits,* వూయు *pick up,* బయ్యు or బయు *abuse,* కొయు or కొయ్యు *cut,* రాయు *cross,* బయు *carry,* and కాగాయు *protect,* are irregular in their inflection in the second person singular of the imperative; as వ్రేయి *weave thou,* రాయి *beat thou.*

The roots ಅರಿ *know*, ಕುರಿ *aim*, ಕಲಿ *learn*, ಅವಿ *conceal*, ಕಳಿ *ripe*, ಬೆಳಿ *tire*, ಪಲಿ *oppose*, ಮೊಳಿ *sprout*, ಕೊಳಿ *rot*, and ಮರೆ *forget*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಅರಿತೆನು *he knew*, ಅರಿಪಾನು *he will know*, ಅರಿತು *having known*, ಅರಿತ *that knew*.

The roots ಮುನಿ *be angry*, ಬಿರಿ *expand*, ಕುಸಿ *lie*, ಪುಸಿ *creep*, ಬಸಿ *strain*, ಕುಸಿ *shrink*, ಕಸಿ *be hungry*, ಕೆಸಿ *grin*, ಪಿಸಿ *crack*, ಅಲೆ *wander*, ಬೆಸೆ *solder*, ಎಸೆ *shoot with an arrow*, ಪೊಸೆ *twist*, and ಪಸೆ *whet*, are sometimes irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಅಲೆದನು or ಅಲೆತನು *he wandered*, ಅಲೆದಾನು or ಅಲೆತಾನು *he will wander*, ಅಲೆದು or ಅಲೆತು *having wandered*, ಅಲೆದ or ಅಲೆತ *that wandered*.

The roots ಕದಿ *pave*, ಪೊದಿ *cover*, and ಒದೆ *kick*, are sometimes irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಕದಿದನು or ಕಡ್ಡನು *he paved*, ಕದಿದಾನು or ಕಡ್ಡಾನು *he will pave*, ಕದಿದು or ಕಡ್ದು *having paved*, ಕದಿದ or ಕಡ್ಡ *that paved*.

The root ಮಿದಿ *bruise*, is irregular in it's inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಮಿತ್ತೆನು *he bruised*, ಮಿತ್ತಾನು *he will bruise*, ಮಿತ್ತು *having bruised*, ಮಿತ್ತ *that bruised*.

The roots ಕಾ *protect*, ಮಾ *heal*, ಮೀ *graze*, ತೀ *rub*, ಶೀ *lay down*, and ತೋಳ್ *wet*, are irregular in their inflections in the second person singular of the imperative; as ಕಾಯಿ *protect thou*; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಬಾ *swell*, ಬೀ *change in season*, and ಕೀ *become pus*, are irregular in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಬಾತೆನು

he swelled, ಬಾತಾನು *he will swell,* ಬಾಯಿ *swell thou,* ಬಾತು *having swoln,* ಬಾತ *that swelled;* in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಈ *give,* and ನಾ *die,* are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಕೊಟ್ಟನು *he gave,* ಕೊಡುವನು *he will give,* ಕೊಡಯಿ *give thou,* ಕೊಟ್ಟು *having given,* ಕೊಟ್ಟ *that gave;* in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಮಿಂ *bathe,* ಬೇಂ *stew,* and ನೋಂ *pain,* are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಮಿಂದನು *he bathed,* ಮಿಂದಾನು *he will bathe,* ಮಿಂಯಿ *bathe thou;* ಮಿಂದು *having bathed,* ಮಿಂದ *that bathed;* in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

Of DEFECTIVE VERBS.

There are a few defective verbs in the modern Carnáṭaca language; for all of which, with the exception of the first, corresponding words are to be found in the ancient dialect. The first that is to be mentioned is, the verb signifying *to can,* which is conjugated as follows:

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1 ಊಪೆನು.....*I can.*

2 ಊಪಿ or ಊಪೆ.....*thou canst.*

3 ಊಪನು / ಊಪಳು / ಊಪದು.....*he, she, or it, can.*

PLURAL.

1 ఊపేవు.....we can.

2 ఊపిరి.....ye can.

3 ఊపరు.....they (m. and f.) can.
ఊపవు.....they (n.) can.

PARTICIPLE.

Present and Future....ఊపువ.....that can.

NEGATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1 ఊరేను.....I cannot.

2 ఊరి or ఊరే.....thou canst not.

3 ఊరము.....
ఊరపు.....
ఊరదు.....
he, she, or it, cannot.

PLURAL.

1 ఊరేవు.....we cannot.

2 ఊరిరి.....ye cannot.

3 ఊరరు.....they (m. and f.) cannot.
ఊరవు.....they (n.) cannot.

NEGATIVE GERUND.

ఊరదె.....not having been able.

NEGATIVE PARTICIPLE.

ఊరద.....that cannot.

Another defective verb, signifying *to know*, is conjugated as follows:

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

	Modern form.	Ancient form.	
1	ఎల్లేను	ఎల్లెవ్	*I know.*
2	ఎల్లి or ఎల్లే	ఎల్లయ్	*thou knowest.*

3	ಬಲ್ಲನು	ಬಲ್ಲಂ	*he, she, or it, knows.*
	ಬಲ್ಲಳು	ಬಲ್ಲಳ್	
	ಬಲ್ಲದು	ಬಲ್ಲುದು	

PLURAL.

1	ಬಲ್ಲೆವು	ಬಲ್ಲೆವು	*we know.*
2	ಬಲ್ಲಿರಿ	ಬಲ್ಲಿರ್	*ye know.*
3	ಬಲ್ಲರು	ಬಲ್ಲರ್	*they (m. and f.) know.*
	ಬಲ್ಲವು	ಬಲ್ಲವು	*they (n.) know.*

PARTICIPLE.

APFIRMATIVE.

Present....	ಬಲ್ಲ	ಬಲ್ಲ	*that knows.*

ನಾಕು is a defective verb, signifying *it is enough.* In the ancient dialect the word is the same.

ಬೇಕು both in the modern and ancient dialect, signifies *must*, or *it is necessary*; and is used when in conjunction with another verb, as follows:

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1	ನಾನುಬರೆಯಬೇಕು	*I must write.*
2	ನೀನುಬರೆಯಬೇಕು	*thou must write.*
3	ಅವನುಬರೆಯಬೇಕು	*he, she, or it, must write.*
	ಅವಳುಬರೆಯಬೇಕು	
	ಅದುಬರೆಯಬೇಕು	

PLURAL.

1	ನಾವುಬರೆಯಬೇಕು	*we must write.*
2	ನೀವುಬರೆಯಬೇಕು	*ye must write.*
3	ಅವರುಬರೆಯಬೇಕು	*they (m. and f.) must write.*
	ಅವುಬರೆಯಬೇಕು	*they (n.) must write.*

ಬೇಡ or ಬೇಡವು it's negative signifying *must not, or it is not necessary.*

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1 ನಾನುಹೊಡೆಯಬೇಡ.....*I must not beat.*

2 ನೀನುಹೊಡೆಯಬೇಡ.....*thou must not beat.*

3 ಅವನುಹೊಡೆಯಬೇಡ.....
ಅವಳುಹೊಡೆಯಬೇಡ..... *he, she, or it, must not beat.*
ಅದುಹೊಡೆಯಬೇಡ.....

PLURAL.

1 ನಾವುಹೊಡೆಯಬೇಡ.....*we must not beat.*

2 ನೀವುಹೊಡೆಯಬೇಡಿ or ಬೇಡಿರಿ *ye must not beat.*

3 ಅವರುಹೊಡೆಯಬೇಡ..... *they (m. and f.) must not beat.*
ಅವುಹೊಡೆಯಬೇಡ..... *they (n.) must not beat.*

ಅಹುದು or ಹೌದು both in the modern and ancient dialect signifies, that any thing is in existence, and is also defective. Its negative is ಅಲ್ಲ and ಅಲ್ಲವು, the gerund ಅಲ್ಲದೆ, and the participle ಅಲ್ಲದ.

ಉಂಟು in both the modern and ancient dialect, is a defective verb, signifying, *there is;* its plural is ಉಂಟಿವು, and its participle ಉಂಟಿ. The negative is ಇಲ್ಲ and ಇಲ್ಲವು, the gerund ಇಲ್ಲದೆ, and the participle ಇಲ್ಲದ.

In addition to ಬರಲಿಕ್ಕೆ signifying *to come,* there is another verb of the same meaning, which is defective, and is conjogated as follows:

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

	Modern form.	Ancient form.	
1	ಬಪ್ಪೆನು.....	ಬಪ್ಪೆವ್.....	*I will come.*
2	ಬಾ or ಬಪ್ಪೆ.....	ಬರಯ್.....	*thou wilt come.*

3 ಬರುಮು ..... ಬರಂ
ಬರುಪ್ಪ ..... ಬರ್ಪ್ ..... *he, she, or it, will come.*
ಬಪ್ಪು ..... ಬರುದು

PLURAL.

1 ಬಪೆವು ..... ಬಪೆವು ..... *we will come.*

2 ಬಮಿರಿ ..... ಬಮಿರ್ ..... *ye will come.*

3 ಬರುರು ..... ಬರ್ರ್ ..... *they (m. and f.) will come.*
ಬರುವು ..... ಬರುವು ..... *they (n.) will come.*

PARTICIPLE.

Present...ಬರು ..... ಬರ ..... *that comes.*

The last defective verb to be mentioned, is one that corresponds in meaning with the verb ಗರಲಿಕ್ಕಿ, and is inflected in both dialects, as follows:

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

	Modern form.	Ancient form.	
1	ಗಯೆಮ	ಗಯೆನ್	*I will be.*
2	ಗಯಿ or ಗಯೆ	ಗಕಯ್	*thou will be.*
3	ಗಕಮ	ಗಕಂ	*he, she, or it, will be.*
	ಗಕಪ್ಪ	ಗಕಪ್	
	ಗಕದು	ಗಕುದು	

PLURAL.

1 ಗಯೆವು ..... ಗಯೆವು ..... *we will be.*

2 ಗಯಿರಿ ..... ಗಯಿರ್ ..... *ye will be.*

3 ಗಕರು ..... ಗಕರ್ ..... *they (m. and f.) will be.*
ಗಕವು ..... ಗಕುವು ..... *they (n.) will be.*

PARTICIPLE.

Present...ಗಕು ..... ಗಕ ..... *that is.*

Of CAUSAL VERBS.

A very useful class of verbs exists in the Carnátaca language, which may properly be termed causal.

The roots of causal verbs are formed, by adding to roots of a pure Carnática origin, the affix ಇಸು; and the whole are inflected like verbs of the first conjugation.

EXAMPLE.

ಮಾಡಿಸು *Cause to do.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಮಾಡಿಸೆ	ಮಾಡಿಸಿನ	
ಮಾಡಿಸಲು	ಮಾಡಿಸಲ್	*to cause to do.*
ಮಾಡಿಸಲಿಕ್ಕೆ	ಮಾಡಿಸಲ್ಕೆ	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	ಮಾಡಿಸುತ್ತೇನೆ	ಮಾಡಿಸಿದಪೆನ್	*I cause to do.*
2	ಮಾಡಿಸುತ್ತೀ	ಮಾಡಿಸುತ್ತಿಯೆ ಮಾಡಿಸಿದಪೆಯ್	*thou causest to do.*
3	ಮಾಡಿಸುತ್ತಾನೆ	ಮಾಡಿಸಿದಪಂ	*he, she, or it, causes to do.*
	ಮಾಡಿಸುತ್ತಾಳೆ	ಮಾಡಿಸಿದಪಳ್	
	ಮಾಡಿಸುತ್ತದೆ	ಮಾಡಿಸಿದಪುದು	

PLURAL.

1	ಮಾಡಿಸುತ್ತೇವೆ	ಮಾಡಿಸಿದಪೆವು	*we cause to do.*
2	ಮಾಡಿಸುತ್ತೀರಿ	ಮಾಡಿಸಿದಪಿರ್	*ye cause to do.*
3	ಮಾಡಿಸುತ್ತಾರೆ	ಮಾಡಿಸಿದಪರು	*they (m. and f.) cause to do.*
	ಮಾಡಿಸುತ್ತವೆ	ಮಾಡಿಸಿದಪುವು	*they (n.) cause to do.*

PAST TENSE.

SINGULAR.

1	ಮಾಡಿಸಿದೆನು	ಮಾಡಿಸಿದೆನ್	*I caused to do.*

2 మాడిసీది or మాడిసీచి. మాడిసీడయ్ .... *thou causedst to do.*

3 { మాడిసీడను ..... మాడిసీడం ....
మాడిసీడడ్డు ..... మాడిసీడర్ ....
మాడిసీడు ..... మాడిసీడుడు .... } *he, she, or it, caused to do.*

PLURAL.

1 మాడిసీదివు ..... మాడిసీదివు ..... *we caused to do.*

2 మాడిసీదిరి ..... మాడిసీదిర్ ..... *ye caused to do.*

3 { మాడిసీడరు ..... మాడిసీడర్ ..... *they (m. and f.) caused to do.*
మాడిసీడవు ..... మాడిసీడువు ..... *they (n.) caused to do.*

FUTURE TENSE.

SINGULAR.

1 మాడిసువీను ..... మాడిసువిన్ .... *I will cause to do.*

2 మాడిసువి or మాడిసువీ మాడిసువయ్ .... *thou will cause to do.*

3 { మాడిసువను ..... మాడిసువం .....
మాడిసువడ్డు ..... మాడిసువడ్ ....
మాడిసువడు ..... మాడిసువడు ..... } *he, she, or it, will cause to do.*

PLURAL.

1 మాడిసువీవు ..... మాడిసువీవు ..... *we will cause to do.*

2 మాడిసువిరి ..... మాడిసువిర్ ..... *ye will cause to do.*

3 { మాడిసువరు ..... మాడిసువర్ ..... *they (m. and f.) will cause to do.*
మాడిసువవు ..... మాడిసువువు ..... *they (n.) will cause to do.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 మాడిసీయీను ..... *I will cause to do.*

2 మాడిసీయి ..... *thou will cause to do.*

3 { మాడిసీయాను.....
మాడిసీయాళు.....
మాడిసీకతు..... } *he, she, or it, will cause to do.*

PLURAL.

1 మాడిసీయ్కేవు.....*we will cause to do.*

2 మాడిస్కేరి.....*ye will cause to do.*

3 { మాడిగీయారు.....*they (m. and f.) will cause to do.*
మాడిసీయావు.....*they (n.) will cause to do.*

IMPERATIVE MOOD.

SINGULAR.

1 నానుమాడిసలి or మాడిసువే.మాడిసువేం.*let me cause to do.*

2 మాడిసు.....మాడిసు or మాడిసే....*cause thou to do.*

3 { అవసు / అవళు / అదు } { మాడిసలి or మాడిసువదు / మాడిసుగే or మాడిసువుదు } *let him, her, or it, cause to do.*

PLURAL.

1 నావుమాడిసలి or మాడిసువ....మాడిసువం.....*let us cause to do.*

2 మాడిసీ or మాడిసేరి..మాడిసీం or మాడిసువుదు..*cause ye to do.*

3 { అవరు / అవు } { మాడిసలి or మాడిసువదు.మా / డిసుగే or మాడిసువుదు } *let them (m. and f.) cause to do.* / *let them (n.) cause to do.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 మాడిసేను....మాడిసేవ్....*I do not, did not, or will not, cause to do.*

2 మాడిసే.....మాడిసేయ్..*thou dost not, didst not, or will not, cause to do.*

3 { మాడిసను....మాడిసం.....*he does not, did not, or will not, cause to do.*
మాడిసళు....మాడిసళ్....*she does not, did not, or will not, cause to do.*
మాడిసదు....మాడిసదు....*it does not, did not, or will not, cause to do.*

PLURAL.

1 మాడిసేవు....మాడిసేవు... *we do not, did not, or will not, cause to do.*

2 మాడిసరి ....మాడిసేర్ ...*ye do not, did not, or will not, cause to do.*

3 { మాడిసరు....మా డిసే ర్....*they (m. and f.) do not, did not, or will not, cause to do.*
{ మాడిసవు... మా డిసేవు....*they (n.) do not, did not, or will not, cause to do.*

GERUNDS.

AFFIRMATIVE.

Present....మాడిసుచు or మాడిసుత్తె,మాడిసుచ్చె or మాడిసుతే*causing to do.*

Past.....మాడిసి ....మాడిసీ..... ....*having caused to do.*

NEGATIVE.

Aorist.....మాడిసదే..... ....మాడిసదే..... .....*not having caused to do.*

PARTICIPLES.

AFFIRMATIVE.

Present....మాడిసుచ్చుగు.....*that causes to do.*

Past.....మాడిసిన..... ..... మాడిసిన..... ....*that caused to do.*

Future..మాడిసువ..... .....మాడిసువ..... .....*that will cause to do.*

NEGATIVE.

Aorist....మాడిసద..మాడిసద..*that does not, did not, or will not, cause to do.*

Of PASSIVE VERBS.

Passive verbs are rarely used in Carnátaca, the idiom of the language being averse to them. Any active verb may, however, be rendered passive, by striking out the final vowel of the second infinitive, and adding to it the irregular verb పడలిక్కి *to suffer*, conjugated through all it's tenses.

EXAMPLE.

INFINITIVE MOOD.

Modern form.	Ancient form.	
కరియబ్బడ.....	కరియబ్బడ.....	
కరియబ్బడలు.....,.....	కరియబ్బడల్.....	*to be called.*
కరియబ్బడలిక్కి.....,.....	కరియబ్బడల్కె.....	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	ಕರೆಯಲ್ಪಡುತ್ತೇನೆ ....ಕರೆಯಲ್ಪಟ್ಟೆನ್	*I am called.*
2	ಕರೆಯಲ್ಪಡುತ್ತೀ or ಕರೆಯಲ್ಪಡುತ್ತಿ ಕರೆಯಲ್ಪಟ್ಟೆಯ್	*thou art called.*
3	ಕರೆಯಲ್ಪಡುತ್ತಾನೆ .....ಕರೆಯಲ್ಪಟ್ಟಂ....	*he, she, or it, is called.*
	ಕರೆಯಲ್ಪಡುತ್ತಾಳೆ .....ಕರೆಯಲ್ಪಟ್ಟಳ್.....	
	ಕರೆಯಲ್ಪಡುತ್ತದೆ .....ಕರೆಯಲ್ಪಟ್ಟ ದು....	

PLURAL.

1	ಕರೆಯಲ್ಪಡುತ್ತೇವೆ.....ಕರೆಯಲ್ಪಟ್ಟೆವು ....*we are called.*	
2	ಕರೆಯಲ್ಪಡುತ್ತೀರಿ .....ಕರೆಯಲ್ಪಟಿರ್ ....*ye are called.*	
3	ಕರಿಯಲ್ಪಡುತ್ತಾರೆ .....ಕರೆಯಲ್ಪಟ್ಟರ್ ...*they (m. and f.) are called.*	
	ಕರೆಯಲ್ಪಡುತ್ತವೆ .....ಕರೆಯಲ್ಪಟ್ಟವು ..*they (n.) are called.*	

PAST TENSE.

SINGULAR.

1	ಕರೆಯಲ್ಪಟ್ಟೆನು .....ಕರೆಯಲ್ಪಟ್ಟೆನ್.....*I was called.*	
2	ಕರೆಯಲ್ಪಟ್ಟೆ or ಕರೆಯಲ್ಪಟ್ಟಿ ಕರೆಯಲ್ಪಟ್ಟೆಯ್ ...*thou wast called.*	
3	ಕರೆಯಲ್ಪಟ್ಟನು .....ಕರೆಯಲ್ಪಟ್ಟಂ....	*he, she, or it, was called.*
	ಕರೆಯಲ್ಪಟ್ಟಳು.....ಕರೆಯಲ್ಪಟ್ಟಳ್....	
	ಕರೆಯಲ್ಪಟ್ಟಿತು..... .....ಕರೆಯಲ್ಪಟ್ಟುದು....	

PLURAL.

1	ಕರೆಯಲ್ಪಟ್ಟೆವು.....ಕರೆಯಲ್ಪಟ್ಟೆವು.....*we were called.*	
2	ಕರೆಯಲ್ಪಟ್ಟಿರಿ .....ಕರೆಯಲ್ಪಟ್ಟಿರ್.....*ye were called.*	
3	ಕರೆಯಲ್ಪಟ್ಟರು .....ಕರೆಯಲ್ಪಟ್ಟರ್.....*they (m. and f.) were called.*	
	ಕರೆಯಲ್ಪಟ್ಟವು .....ಕರೆಯಲ್ಪಟ್ಟುವು.....*they (n.) were called.*	

FUTURE TENSE.

SINGULAR.

1 కాయబడువిను...కాయబడువిన్ ....*I shall be called.*

2 కాయబడువిorకాయబడువినికాయబడువయ్ *thou wilt be called.*

3 కాయబడువను....కాయబడువం....
కాయబడువ్వను....కాయబడువ్వన్...
కాయబడువడు..కాయబడువుడు
he, she, or it, will be called.

PLURAL.

1 కాయబడువివు....కాయబడువివు....*we shall be called.*

2 కాయబడువిరి.....కాయబడువిర్.....*ye shall be called.*

3 కాయబడువరు....కాయబడువర్.....*they (m. and f.) will be called.*
కాయబడువవు...కాయబడువువు....*they (n.) will be called.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 కాయబడ్తిని .....*I shall be called.*

2 కాయబడ్తివే.....*thou will be called.*

3 కాయబడ్తాను.....
కాయబడ్తాడు.....
కాయబడ్తది.....
he, she, or it, will be called.

PLURAL.

1 కాయబడ్తివు.....*we shall be called.*

2 కాయబడ్తిరి.....*ye will be called.*

3 కాయబడ్తారు.....*they (m. and f.) will be called.*
కాయబడ్తావు.....*they (n.) will be called.*

IMPERATIVE MOOD.

SINGULAR.

1 ನಾನು {ಕರೆಯಲ್ಪಡಲಿ / ಕರೆಯಲ್ಪಡುವೆ} ಕರೆಯಲ್ಪಡುವೆಂ....*let me be called.*

2 ಕರೆಯಲ್ಪಡು..ಕರೆಯಲ್ಪಡುorಕರೆಯಲ್ಪಡ-*be thou called.*

3 {ಅವನು / ಅವಳು / ಅದು} ಕರೆಯಲ್ಪಡಲಿ.... {ಕರೆಯಲ್ಪಡುಗೆ or ಕರೆಯಲ್ಪಡುವುದು} *let him, her, or it, be called.*
or ಕರೆಯಲ್ಪಡುವದು

PLURAL.

1 ನಾವು {ಕರೆಯಲ್ಪಡಲಿ... / ಕರೆಯಲ್ಪಡು} ಕರೆಯಲ್ಪಡುವಂ...*let us be called.*

2 ಕರೆಯಲ್ಪಡಿorಕರೆಯಲ್ಪಡಿರಿ.ಕರೆಯಲ್ಪಡಿಂorಕರೆಯಲ್ಪಡುವುದು..*be ye called.*

3 {ಅವರು / ಅವು...} ಕರೆಯಲ್ಪಡಲಿ..... {ಕರೆಯಲ್ಪಡುಗೆ *let them (m. and f.) be called.* / ಕರೆಯಲ್ಪಡುವದು (or ಕರೆಯಲ್ಪಡುವುದು *let them (n.) be called.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 ಕರೆಯಲ್ಪಡೆನು..ಕರೆಯಲ್ಪಡೆನ್...*I am not, was not, or shall not be, called.*

2 ಕರೆಯಲ್ಪಡೆ.....ಕರೆಯಲ್ಪಡಯ್ *thou art not, wast not, or wilt not be, called.*

3 {ಕರೆಯಲ್ಪಡನು.ಕರೆಯಲ್ಪಡಂ...*he is not, was not, or will not be, called.*
ಕರೆಯಲ್ಪಡಳು.ಕರೆಯಲ್ಪಡಳ್...*she is not, was not, or will not be, called.*
ಕರೆಯಲ್ಪಡದು.ಕರೆಯಲ್ಪಡದು.*it is not, was not, or will not be, called.*

PLURAL.

1 ಕರೆಯಲ್ಪಡೆವು..ಕರೆಯಲ್ಪಡೆವು...*we are not, were not, or shall not be, called.*

2 ಕರೆಯಲ್ಪಡರಿ...ಕರೆಯಲ್ಪಡಿರ್...*ye are not, were not, or will not be, called.*

3 {ಕರೆಯಲ್ಪಡರು ಕರೆಯಲ್ಪಡರ್...*they (m. and f.) are not, were not, or will not be, called.*
ಕರೆಯಲ್ಪಡವು.ಕರೆಯಲ್ಪಡವು...*they (n.) are not, were not, or will not be, called.*

GERUNDS.

AFFIRMATIVE.

*Present..*ಕರೆಯಲ್ಪಡುತ್ orಕರೆಯಲ್ಪಡುತ್ತ ಕರೆಯಲ್ಪಡುತ್ತ or ಕರೆಯಲ್ಪಡುತ ....*being called.*

*Past.....*ಕರೆಯಲ್ಪಟ್ಟು.....ಕರೆಯಲ್ಪಟ್ಟು.....*having been called.*

NEGATIVE.

*Aorist....*ಕರೆಯಲ್ಪಡದೆ.....ಕರೆಯಲ್ಪಡದೆ.....*not having been called.*

PARTICIPLES.

AFFIRMATIVE.

*Present..*ಕರೆಯಲ್ಪಡುತ್ತಿರುವ.....*that is called.*

*Past.....*ಕರೆಯಲ್ಪಟ್ಟ.....ಕರೆಯಲ್ಪಟ್ಟ .....*that was called.*

*Future.....*ಕರೆಯಲ್ಪಡುವ.....ಕರೆಯಲ್ಪಡುವ..... ....*that will be called.*

NEGATIVE.

*Aorist ....*ಕರೆಯಲ್ಪಡದ-ಕರೆಯಲ್ಪಡದ..*that is not, was not, or will not be, called.*

Of ROOTS derived from FOREIGN LANGUAGES.

In the foregoing parts of this chapter, the treatment of roots of pure Carnátaca origin has been explained. Very many words, however, have in addition been introduced from the Sanscrit, and some from the Hindoostanee language, which, after undergoing certain changes, become also roots; and are then inflected according to the rules that have been laid down for verbs of the first conjugation.

CLASS THE FIRST.

All Sanscrit verbal nouns of the class termed ಉಡಂಕೆ, with the exception of ಪಯನ *the act of picking up,* ಕೃಷ್ಣ *the act of cutting,* ಶ್ರವಣ *the act of hearing,* ರವಣ *the act of sounding,* ನಯನ *the act of conveying,* ಸ್ತವನ *the act of praising,* and ಶಮನ *the act of withering,* may be converted into roots by cutting off the final syllable, and adding the affix ಇಸು; as-ಪಾಲಿಸು *protect,* ಅನುಕರಿಸು *imitate,* &c.

Twenty-five nouns of this class, viz. ನಮನ *the act of prostrating,* ಕ್ರಮಣ *the act of wandering,* ರಮಣ *the act of enjoying,* ಕ್ರಮಣ *the act of stepping,* ಗಮನ *the act of going,* ಸಂಕ್ರಮಣ *the act of joining,* ಉಪಕ್ರಮಣ *the act of beginning,* ಉತ್ಕ್ರಮಣ *the act of departing,* ವರಣ *the act of choosing,* ಧರಣ *the act of putting on,* ಹರಣ *the act of depriving,* ಭರಣ *the act of bearing,* ಸ್ಮರಣ *the act of recollecting,* ತ್ವರಣ *the act of hastening,* ಜ್ವರಣ *the act of grieving,* ಚರಣ *the act of moving about,* ಜನನ *the act of being born,* ಮವನ *the act of binding,* ಕಥನ *the act of relating,* ಕದನ *the act of fighting,* ಮಥನ *the act of churning,* ಗ್ರಥನ *the act of stringing pearls, &c.* ತಾರಣ *the act of crossing,* ಪೂರಣ *the act of filling up,* and ಜರಣ *the act of digesting,* take, optionally, the affixes ಿಸು or ಿಯಿಸು; as ನಮಿಸು or ನಮಯಿಸು *prostrate.*

And the following six nouns, viz. ಆಹ್ವಾನ *the act of calling,* ವ್ಯಾಖ್ಯಾನ and ಟಿಪ್ಪಣ *the act of writing a commentary,* ಮನನ *the act of contemplating,* ಸೀವನ *the act of sewing,* and ಸಂಚನ *the act of stringing pearls, &c.* become roots, by the addition of ಿಸು, without suffering the loss of their final syllable.

The Hindoostanee verbal nouns ಫರ್ಮಾನಾ *the act of commanding,* ಲೂಟಾನಾ *the act of plundering,* ಜಲಾನಾ *the act of burning,* ಫಿರಾನಾ *the act of turning,* ಬದಲಾನಾ *the act of changing,* and many others, belong also to this class; and are converted into roots by cutting off the final syllable, and adding the affix ಿಸು.

CLASS THE SECOND.

Thirty-five Sanscrit verbal nouns, of the class termed ಕುಚುರಾದಿ, viz. ಕ್ರೀಡಾನ *the act of enjoying,* ಭಾವ *the act of imagining,* ಕಾಮ *the act of loving,* ಪಾಟವ *the act of exceeding,* ರಂಗ *the act of colouring,* ಭಾಷ *the act of eating,* ಲಾವ

the act of cutting, ಸ್ವಾದ *the act of tasting,* ಕಾಧ *the act of making a poem,* ನಾದ, ನಿನಾದ, ಉಂಕಾವ and ಸಂಕಾವ *the act of sounding,* ವೇಗ and ಸಂವೇಗ *the act of hastening,* ನಿಯೋಗ and ನಿಯಾಮ *the act of ordering,* ವಿಯೋಗ *the act of separating,* ಸಂಯೋಗ *the act of joining,* ಯೋಗ *the act of contemplating,* ಉದ್ವೇಗ *the act of fearing,* ವಿಶ್ವಾಸ *the act of believing,* ಉಲಾಪ and ಸಲ್ಲಾಪ *the act of speaking,* ರಾಗ and ಅಭಿಲಾಷ *the act of desiring,* ಉಛ್ರಾಯ *the act of increasing,* ಪ್ರಸಾರ and ವಿಶಾಲ *the act of spreading,* ವಿವೇಕ *the act of adjusting,* ಉದಾರ *the act of giving,* ಉದ್ವಾಹ and ವಿವಾಹ *the act of marrying,* and ಸಂಕ್ಷಾರ and ಸನ್ನಾಹ *the act of preparing,* may be converted into Carnáṭaca roots by the addition of ಿಸು ; as ಕ್ಷಾಲಿಸು *enjoy,* ಕ್ಷಾವಿಸು *imagine.* Thirteen Sanscrit verbal nouns of the class termed ಕ್ತಿನಂತೆ, viz. ಕ್ತಿ and ಸ್ತುತಿ *the act of praising,* ಯತಿ *the act of stopping,* ನತಿ *the act of bending,* ಸಿದ್ಧಿ *the act of effecting,* ವೃದ್ಧಿ *the act of improving,* ತುಷ್ಟಿ *the act of being glad,* ಪುಷ್ಟಿ *the act of becoming fat,* ಕೃಷ್ಟಿ *the act of ploughing,* ಸ್ಥಿತಿ *the act of being,* ಲಬ್ಧಿ *the act of gaining,* ಕೂಂತಿ *the act of establishing,* and ಸಮ್ಮತಿ *the act of consenting ;* four verbal nouns of the class termed ಅಜಂತೆ, viz. ಉಛ್ರಾಯ *the act of increasing,* ವಿಶದ *the act of explaining,* ಜಯ *the act of conquering,* and ಕ್ಷಯ *the act of decreasing ;* two of the class termed ಅುಂತೆ, viz. ಸಂಗರ *the act of fighting,* and ದರ *the act of frightening ;* two of the class termed ಟೂಂತೆ, viz. ಸ್ಮಾಚರ *the act of conceiving,* and ಸಂಚರ *the act of walking ;* and two of the class termed ಅಜಂತೆ, viz. ಟಿಕಾ *the act of writing a commentary,* and ಛೇದ *the act of breaking ;* may, in like manner, be converted into roots by the addition of ಿಸು ; as ಸ್ತುತಿಸು *praise,* ಉಛ್ರಾಯಿಸು *increase,* &c.

The Sanscrit nouns ಸಮ್ಯೋಪ *vicinity,* ಮೂರ್ಖ *an obstinate person,* ಭೂಷಣ *an ornament,* ಶುಷ್ಕ *a dry thing,* and ಪಟುತ್ವ *competency,* also belong to

this class, and are converted into roots in a similar manner; as సమీపించు *approach*.

The roots of foreign origin which have been mentioned in this section, have also a causal meaning; but do not admit of that change which has already been spoken of in the section treating of causal verbs; as చదువు *read*, or *cause to read*.

CHAPTER FOURTH.

Of INDECLINABLE WORDS and PARTICLES.

The indeclinable words in Carnátaca are of four sorts, namely, postpositions, adverbs, conjunctions, and interjections. There are also some particles denoting doubt, question, and affirmation; and two that serve as conjunctions. In the following lists, it is believed, that all those in most frequent use will be found.

POSTPOSITIONS.

Modern form.	Ancient form.	
ಸಂಗಡ or ಸಂಗಾತಿ	ಒಂದಿಗೆ	*with.*
ಒಡನೆ	ಒಡವೆ	
ಕೂಡ	ಕೂಡಿ	
ಓಸ್ಕರ ಓಸರ	ಓಸುಗಂ	*for.*
ಒಸ್ಕೆ		*on account of.*
ನಿಮಿತ್ತ or ನಿಮಿತ್ತವಾಗಿ		
ಪೆಸುರ		
ಗ್ಯಾಂತ್ರಲೂ or ಅಂತ್ರಲೂ ಗ್ಯಾಂತ or ಅಂತ	ಗ್ಯಾಂ	*than.*
ತನಕ	ಅನಕ	*till, until,* or *as far as.*
ವರಿಗೆ	ವರಿಗಂ	
ಮಟ್ಟಿಗೆ		
ಪರ್ಯಂತ್ರ or ಪರ್ಯಂತ		

ಸುತ್ತ ..... } about.
ಸುತ್ತಲು ..... ಸುತ್ತಂ .....
ಸುತ್ತು .....

ಬಳಿಕ ..... } ಬರಿಕಂ or ಬರಿಕೆ ..... after.
ತರುವಾಯ .....

ದಾರ ದು or ದಾರ್ತು ..... } without.
ದಾರ್ತ್ಯಾಗಿ .....

ಮುಂಬೆ or ಮುಂಬಿತೆವಾಗಿ ..... before.

ಬಳಿಯ ..... near.

ADVERBS.

ತಿರಿಗಿ or ತಿರುಗ ..... ಮತ್ತೆ ..... again.

ಬರಿದೆ ..... ಬರಿದೆ ..... in vain.

ದಾಂಗೆ or ದಾಗೆ ..... ಅಂತೆ ..... in that manner.

ಯ್ಯಾಂಗೆ or ಯ್ಯಾಗೆ ..... ಗ್ಯಂತೆ ..... in this manner.

ದ್ಯಾಂಗೆ or ದ್ಯಾಗೆ ..... ಎಂತೆ ..... in what manner.

ಆಗ or ಆಗಲು ..... ಆಗಳ್ ..... then,

ಆಗಿನಿಂದ ..... ಆಗಳಿಂ ..... thence.

ಆಗ್ಯೆ ..... ಆಗಳಿಂಗೆ ..... for that time.

ಈಗ or ಈಗಲು ..... ಈಗಳ್ ..... now.

ಈಗಿನಿಂದ ..... ಈಗಳಿಂ ..... hence.

ಈಗ್ಯೆ ..... ಈಗಳಿಂಗೆ ..... for the present time.

ಯಾವಾಗ or ಯಾವಾಗಲು ..... when.

ಯಾವಾಗಿನಿಂದ ..... whence.

ಯಾವಾಗ್ಯೆ ..... for which time.

ನಿನ್ನೆ ..... ನಿಜ್ಜೆ ..... *yesterday.*

ನಿನ್ನೆಯಿಂದ ..... ನಿಜ್ಜೆಯಿಂ ..... *since yesterday.*

ನಿನ್ನೆಗೆ ..... ನಿನ್ನಿಂಗೆ ..... *for yesterday.*

ನಿನ್ನಿನ ..... ನಿನ್ನಿನ ..... *of yesterday.*

ಮೊನ್ನೆ ..... ಮೊಜ್ಜೆ ..... *the day before yesterday.*

ಮೊನ್ನೆಯಿಂದ ..... ಮೊಜ್ಜೆಯಿಂ ..... *since the day before yesterday.*

ಮೊನ್ನೆಗೆ ..... ಮೊನ್ನಿಂಗೆ ..... *for the day before yesterday.*

ಮೊನ್ನಿನ ..... ಮೊನ್ನಿನ ..... *of the day before yesterday.*

ನಾಳೆ ..... ನಾಳೆ ..... *to-morrow.*

ನಾಳೆಯಿಂದ ..... ನಾಳಿಂ ..... *since to-morrow*

ನಾಳೆಗೆ ..... ನಾಳಿಂಗೆ ..... *for to-morrow.*

ನಾಳಿನ ..... ನಾಳಿನ ..... *of to-morrow.*

ನಾಳಿದ್ದು ..... ನಾಡಿದು ..... *the day after to-morrow.*

ನಾಳಿದ್ದರಿಂದ ..... ನಾಡಿದ್ದರಿಂ ..... *from the day after to-morrow.*

ನಾಳಿದ್ದಕ್ಕೆ ..... ನಾಡಿದಿಂಗೆ ..... *for the day after to-morrow.*

ನಾಳಿದ್ದರ ..... ನಾಡಿದ್ದರ ..... *of the day after to-morrow.*

ಈ ವರ್ಷ ..... ಈವಜ್ಜಿ ..... *in the present year.*

ಹೋದವರ್ಷ ..... ಮೊವಿಯದು ..... *in the last year.*

ಬೆಳಿಗ್ಗೆ .....
ಹಾರಾಕಾಲ .....
ಮುಂಜಾನೆ ..... } ಪಾಳ್ಜೆ ..... *morning.*

ಬಯಿಗೆ ..... *evening.*

ಸ್ವಲ್ಪ ..... *a little.*

ಬಹಳ or ಜ್ಯೋರಳ .....
ವಿಸ್ತಾರ ..... } ಮಿಗಿ ..... *much.*

ಮತ್ತಿನ.....ಮತ್ತಿನ.....*other.*

ಅಂತೆ.....ಅಂತಿಂತೆ.....
ಓಪಾದಿಯಲಿ.....ಓಲ್ or ಚಾಲ್..... } *like.*

ಅಂದು or ಇಂದು.....ಅಂದು or ಇಂದು.....*thus.*

ಅಲ್ಲವೆ.....ಅಲ್ಲೆ.....*is it not?*

ವಿಂಗಡವಿಂಗಡ.....ಇಂಗಡಿಂಗಡ.....
ಚೊಕ್ಕ ಚೊಕ್ಕ.....ಚೊಕ್ಕಿ ಚೊಕ್ಕಿ..... } *distinctly.*

ಸುಮ್ಮನೆ or ಸುಮ್ಮಕೆ.....ಸುಮ್ಮನೆ or ಸುಮ್ಮಕೆ.....*only ; quietly.*

ನಿಟ್ಟನೆ or ನೆಟ್ಟಕೆ.....ನೆಟ್ಟನೆ or ನಿಟ್ಟಿಕೆ.....
ಒಯ್ಯನೆ.....ಒಯ್ಯನೆ..... } *straightly.*

ಬಿಂಮನೆ or ಬಿಂಮಕೆ.....ಬಿಂಮನೆ.....*strongly.*

ಲೆಪ್ಪನೆ or ಲೆಪ್ಪಕೆ.....*freely.*

ಉಸಿಕ್ಕನೆ.....ಉಸಿಕ್ಕನೆ.....*silently.*

ಕ್ಷಾಂಕನೆ.....ಕ್ಷಾಂಕನೆ.....
ಚಕ್ಕನೆ.....ಬೆದುಪುದನೆ.....
ಕ್ಷಾರನೆ.....ಕ್ಷಾರನೆ.....
ಪೊಕ್ಕನೆ.....
ಚೊಕ್ಕನೆ or ಚೊಕ್ಕ..... } *quickly.*

ಒನ್ಮೆಕೆ or ಒಟ್ಟಿಕೆ.....*at once.*

ಕಿಂಪಕೆ or ಕಿಬ್ಬಕೆ.....ಕಿಬ್ಬಕೆ.....*redly.*

ಕಪ್ಪಕೆ.....ಕಪ್ಪಕೆ.....*blackly.*

ಶೀಂಯ್ಯಕೆ.....*sweetly.*

ಕೈಂಯ್ಯಕೆ.....*bitterly.*

ಬಿಳ್ಳಕೆ.....ಬಿಳ್ಳಕೆ.....*whitely.*

ಮೆಲ್ಲನೆ or ಮೆಲ್ಲಗೆ.....ಮೆಲ್ಲನೆ or ಮೆಲ್ಲಗೆ.....*softly.*

ತಣ್ಣಾವೆ or ತಣ್ಣಾಗೆ.....ತಣ್ಣಾಗೆ.....*coldly.*

ನುಣ್ಣಾನೆ or ನುಣ್ಣಾಗೆ.....ನುಣ್ಣಾಗೆ.....*smoothly.*

ಬೆಚ್ಚಗೆ or ಬೆಚ್ಚನೆ.....ಬೆಚ್ಚವೆ.....*hotly.*

A great number of adverbs are also formed by adding ಆಗಿ, the past gerund of the root ಆಗು, signifying *become*, to nouns in the nominative case; as ಸಂತೋಷವಾಗಿ *gladly*, ಮೌನವಾಗಿ *silently*, ದುಃಖವಾಗಿ *sorrowfully*, ದೃಢವಾಗಿ *strongly*, ಮಧುರವಾಗಿ *sweetly*, ಕತ್ತಲೆಯಾಗಿ *darkly*, ಅಂದವಾಗಿ *beautifully*, ಉಪ್ಪಾಗಿ *saltly*, ಕಪ್ಪಾಗಿ *blackly*, ಹೊಸತಾಗಿ *newly*, &c.

CONJUNCTIONS.

ಆದರೆ.....*or, any, even, at least.*

ಆದರೆ.....*but.*

ಆಗಲಿ.....ಆಗಲಿ.....*or.*

ಆದಾಗ್ಯೆ.....ಆದಾಗ್ಯೆ.....*but, however.*

ಮತ್ತು or ಮತ್ತೆ.....ಮತ್ತಂ.....*and, more, else.*

ಸಹ.....*with, even, also.*

ಇನ್ನೂ.....*more, yet, still.*

ಆದ್ದರಿಂದ.....*because, therefore.*

INTERJECTIONS.

ಅಯ್ಯೋ.....ಅಯ್ಯೋ.....
ಅಕಟ.....ಅಕಟ.....
ಅರರೆ.....ಅರರೆ.....
} expressive of *sorrow* and *pain.*

ಅಱ.....ಅಱ.....
ಆಹಾ.....ಆಹಾ.....
} expressive of *pleasure, admiration, jest,* or *reproach.*

ಛೀಕಿ or ಶ್ಯೆ.....ಛೀಕಿ or ಶ್ಯೆ.....expressive of *disgust.*

ಓ.....
ಎಲೆ.....
ಎಲ್ಯೆ.....
ಅಣಿ.....
ಎಲೆಸಿ.....
ಎಲ್ಯೆ.....
ಎಲಾ.....
ಎಲಾಕ್ಯೆ.....
} *O! Oh!*

PARTICLES.

ಏ.....ಎ or ಏ.....
ಓ.....ಒ or ಓ.....
ಊ.....
} are particles denoting *doubt* or *question.*

ಏ.....ಏ.....is an emphatic particle denoting *affirmation.*

ಊ.....ಅಂ or ಊಂ.....signifies *and, also,* or *even.*

ಕಿ.....is a particle denoting *if.*

CHAPTER FIFTH.

Of DERIVATIVE WORDS.

In addition to the derivative words which have already been noticed in t chapters upon verbs and indeclinable words, there are two other sorts, which are of very frequent occurrence in the Carnáṭaca language; the first being nouns derived from nouns and pronouns, and the second nouns derived from the roots of verbs.

Masculine Derivatives.

The affix వంత is added to nouns, to denote a person in possession of any thing or quality; as ధనవంతుడు *a possessor of riches*, రూపవంతుడు *a possessor of beauty.*

The affix ఆళి is added to nouns, to denote the habits or manners of a person; as జూదాళి *a gamester*, మాటాళి *a talkative person*, సిగ్గాళి *a bashful person.*

The affix ఇగ is added to nouns, to denominate a person by his trade, work, habit, performance, study, office, or birth; as తెంబులిగడు *a betel seller*, కాయిగడు *a vegetable vender*, మద్దళిగడు *a drummer*, కాగిలిగడు *an oil man*, కుసిగడు *a liar*, అటిమటిగడు *a deceiver*, ఉపవాసిగడు *a faster*, వ్రతిగడు *a performer of a vow*, జ్యోయిసిగడు *an astrologer*, సిద్ధాంతిగడు *an astronomer*, శాస్త్రిగడు *a learned man*, వ్యాకరణిగడు *a grammarian*, లెక్కిగడు *an accountant*, భాండారిగడు *a treasurer*, పట్టెణిగడు *a citizen.*

The affix గార is added to nouns, to denote a person by his trade or profes-

sion; as మాలెకారను *a garland maker*, కంచుకారను *a brazier*, బళిగారను *a bangle maker*, మణెకారను *a bead maker*, ఒరెకారను *a scabbard maker*.

The affix ర or ఱార is added to the nouns కుంబ and కమ్మ, to denote the maker of them; as కుంబరను or కుంబారను *a pot-maker*, కమ్మరను or కమ్మారను *an iron smith*.

The affix నళి is added to nouns, to denote the taker of a thing; as లంచెనళియు *a taker of bribes*, సాలనళియు *a debtor*, ఆటెనళియు *a player*.

The affix వఱిక or క is added to nouns, to denote a person by his habits; as లంచవఱికను or లంచకను *a person who is in the habit of receiving bribes*, మాటువఱికను or మాటుకను *a person who talks constantly*.

The affix వడిక is added to nouns, to denote a person by profession; as పూవడికను *a flower man*, మాలెవడికను *a garland maker*.

The affix అణ is added to pronouns of locality, to denote a person being the native of a certain place; as మూడణను *a native of the eastward*, తెంకణను *a native of the southward*.

The affix ఞెచ is added to nouns, to denote a person by his birth; as అబ్జెచను *one born in a flower*, viz. *Bramha*.

The affix డ or అణ is added to local pronouns, terminating in ఞ, to denote a person to be a native of a certain place; as అల్లిడను or అల్లియణను *a native of that place*, ఞల్లిడను or ఞల్లియణను *a native of this place*.

The affix కార or కార is added to nouns, to denote a person by his habits; as ఠాళ్యకారను or ఠాళ్యకారను *a jester*, నగికారను or నగికారను *a person who always laughs*, మోసకారను or మోసకారను *a deceiver*.

The affix ఱాయ is added to a noun, to denote a person who is wholly given up to a thing; as సూళ్ఱాయ *a whoremonger*.

The affix వళ్ is added to a noun, to denote a person by his occupation; as ಪಡಿವಣ್ಣ *a washerman.*

Feminine Derivatives.

Nouns denoting persons by their sect, and terminating in the vowel ಅ, are rendered feminine by the addition of the affix ಗಿತಿ; as ಬ್ರಾಹ್ಮಣಿತಿ *a female bramin,* ಅರಸಿತಿ *a queen or female of the rajah cast.*

Derivative nouns formed by the addition of the affixes ವಡಿಗ or ಗಿಗ, are rendered feminine by adding the affix ಗಿತಿ; as ಹೂವಡಿಗಿತಿಯು *a flower woman,* ಕುಸಿಗಿತಿ *a female liar.*

Derivative words formed by the addition of the affix ಗ, are rendered feminine by adding the affix ಗಿ or ಗಿತಿ; as ಮಾತುಗಿ or ಮಾತುಗಿತಿ *a talkative female.*

Derivative nouns terminating in the affixes ವಂತ, ಆಯ್ಯ, ವಗಿತ or ಗಿತ, are rendered feminine by the addition of the affix ಗಿ or ಎ; as ರೂಪವಂತಿ or ರೂಪವಂತೆ *a beautiful female,* ಲಂಚವಗಿತಿ or ಲಂಚವಗಿತಿ *a female who receives bribes,* ಕೂಳ್ಳಾಯ್ತಿಯು or ಕೂಳ್ಳಾಯ್ತೆಯು *a procuress,* ಅಲರಿಚೆಯು or ಅಲರಿಚ್ಚಿಯು *the goddess of learning.*

Derivative nouns terminating in the affixes ರ or ಊರ and ಕಾರ or ಗಾರ are rendered feminine, either by adding the affix ಗಿತಿ, or by cutting off the final syllable, and adding the affix ತಿ; as ಕುಂಬರಿತಿ, ಕುಂಬ್ರಿತಿ, ಕುಂಬಾರಿತಿ or ಕುಂಬಾರ್ತಿ *a female pot-maker,* ಮೋಸಕಾರಿತಿ, ಮೋಸಕಾರ್ತಿ, ಮೋಸಕಾರಿತಿ or ಮೋಸಕಾರ್ತಿ *a female deceiver.*

Derivative nouns terminating in the affix ವಳ್, are rendered feminine by cutting off the final vowel, and adding the affix ತಿ; as ಮಡಿವಳ್ತಿಯು *a washer-woman.*

Derivative nouns terminating in the affix ಆಳ or ಡ, are rendered feminine

by the addition of the affix ಳು; as ತೆಂಕಣಾಳು *a female of the southward,* ಅಲ್ಲಿದಳು *a female native of that place.*

Neuter Derivatives.

The affix ತನ is added to nouns, to denote the quality of a thing; as ಮನುಷ್ಯತನ *manhood,* ವೀರ ತನ or ಶೂರ ತನ *bravery,* ಸತಿತನ *chastity,* ಸೂಳೆತನ *whorishness.*

The affix ಿಕೆ is added to some nouns, to denote quality or office; as ಉನ್ನತಿಕೆಯು or ಪನ್ನತಿಕೆಯು *highness,* ಗುರುವಿಕೆಯು *priesthood,* ಉದ್ದತಿಕೆಯು *length.*

The affix ಪು is added to nouns of quality, after cutting off the final syllable, and also occasionally the vowel or syllable that precedes it; as ಬೆಳ್ಪು *whiteness,* ಕೆಂಪು *redness.*

Verbal Nouns.

The affix ಕುಳಿ is added to the roots of verbs, to denote a person who is constantly engaged in a certain action; as ಅಂಜುಕುಳಿ *a timid person,* or *one that is constantly fearing,* ಆಡುಕುಳಿ *a gamester,* ಓದುಕುಳಿ *a reader.*

The affix ಿ is added to the root ಉಣ್ಣು, to denote the eater of a thing, and the consonant ಣ್ of the final syllable is also omitted; as ಅಮೃತಾಶಿ *an eater of ambrosial food,* ವಿಷಾಶಿ *an eater of air,* or *a serpent.*

The affix ಿ is also added to the root ಕೊಲ್ಲು *kill,* to denote the killer of a thing, and the root is changed into ಕುಲಿ; as ಮೀನುಗುಲಿ *a fish killer,* ಆನೆಗುಲಿ *an elephant killer.*

The affix ಿಗ is added to the root ಕಡಿ್ಡು, to denote a cutter; and the penultimate consonant of the root is also omitted; as ಕಲ್ಲುಕಡಿಗ *a stone cutter,* ಮರಕಡಿಗ *a wood cutter,* or *carpenter.*

Verbal nouns are formed by adding to the roots of all verbs the affixes ಉವ ದು, ವುದು, or ಓಣ; as ಕೂಡೆಯುವ ದು, ಕೂಡೆವು ದು, or ಕೂಡೆಯೋಣ *the act of dancing*, ಕಾಯುವದು, ಕಾವುದು, or ಕಾಯೋಣ *the act of protecting*, ಗ್ಳಿಯುವ ದು, ಗ್ಳಿವುದು, or ಗ್ಳಿಯೋಣ *the act of descending*, ನಾಡುವದು, ನಾಡುವು ದು, or ನಾಡೋಣ *the act of seeing*, ಬರೆಯುವದು, ಬರೆವುದು, or ಬರೆಯೋಣ *the act of writing*.

The roots ಮಡಿ *bend*, ಕೂಡಿ *dance*, ಬಿಗಿ *tie*, ನಡುಗಿ *fear*, ನುಡಿ *say*, ಅಗಿ *chew*, ಮುಗಿ *contract*, ಅರಿ *cut*, ಗ್ಳರಿ *stab*, ಮುರಿ *break*, ಬಡಿ *beat*, ಕಡಿ *cut*, ಪಿಡಿ *catch*, ಪೆಡಿ *burst*, ಹಾಡೆ *beat*, ಹೊಡೆ *roar*, ಮೆರೆ *wander*, ಕೊರೆ *make hollow*, ಒಗೆ *wash a cloth*, ಪೆಗೆ *leap*, ಒರೆ *rub*, ಕೆಲೆ *abuse*, and ಅಲೆ *wander*, become nouns by the addition of ಕೆ; as ಮಡಿಕೆ *the act of bending*, ಕೂಡಿಕೆ *the act of dancing*, ಬಿಗಿಕೆ *the act of tying*.

Roots terminating in the syllables ನು, ಲು, ರು or ಳು, and the roots ಊಳು *govern*, ಬಾಳು *live*, ಉಳು *plough*, ಅಳು *cry*, ಬೀಳು *fall*, ಮರೆಯಳು *be concealed under the ground*, ಏಳು *raise*, ತಾಳು *wear*, ಬೇಳು *throw into a holy fire*, ನಾಳು *proceede*, ಕೊಳ್ಳು *take*, and ಹಾಳು or ಬೇಳು *split*, become nouns by cutting off the final vowel, and adding the affix ಕೆ, or ಗ್ಳಿಕೆ; as ಸೀನ್ದಿ or ಸೀನಿಕೆ *the act of sneezing*, ನೂಲ್ದಿ or ನೂಲಿಕೆ *the act of spinning*, ಪೊಕ್ಕಿ or ಪೊಕ್ಕರಿಕೆ *the act of thinking*, ಮಾಣ್ದಿ or ಮಾಣಿಕೆ *the act of deterring*, ಊಳ್ದಿ or ಊಳಿಕೆ *the act of governing*, &c.

The following are the exceptions to this rule.

ಈಮು....*produce young ones.*	ಈನ್ಗೆ.....*the act of producing young ones.*
ತಿನ್ನು....*eat.*	ತಿನಿಸು.....*the act of eating.*
ಪೋಲ್ವು *resemble.*	ಪೋಲ್ಮೆ or ಪೋಲ್ಮೆ *the act of resembling.*
ನಾಲು ....*borrow.*	ನಾಲು.....*the act of borrowing.*
ನಲು.....*form friendship.*	ನಲ್ಪೆ.....*the act of forming friendship.*

ಕೊಲ್ಲು ... *kill.*	ಕೊಲೆ.....*the act of killing.*
ತಾರು.....*become lean.*	ತಾರಿಕೆ.....*the act of becoming lean.*
ಮಾರು...*sell.*	ಮಾರಿಕೆ or ಮಾರಾಟ *the act of selling.*
ಹೊರು...*bear a burden.*	ಹೊರೆ or ಹೊರವಿಕೆ..*the act of bearing a burden.*
ತರು.....*bring.*	ತರುವಿಕೆ.....*the act of bringing.*
ಬರು.....*come.*	ಬರವು or ಬರುವಿಕೆ.....*the act of coming.*
ಆಗು.. ...*be.*	ಆಗವು or ಆಗುವಿಕೆ....*the act of being.*
ಉಣ್ಣು....*eat.*	ಊಟ or ಉಣ್ಣಿಕೆ .....*the act of eating.*

The roots ಅಗೆ *dig,* ತೆಗೆ *accuse,* ಹೊಗಳ್ *praise,* ಜಗ್ಗು *move,* ನಿಗ್ಗು *engage,* ಮಗು *return,* ಮಸುಕು *become pale,* ಸುಸುಳ್ *or* ಹುಸುಳ್ *enter,* ಬಸುಳ್ *bark,* ಮುಸುಕು *contract,* ಸುರುಳ್ *roll up,* ಉರುಳ್ *tumble down,* ಹೊರಳ್ *roll down,* and ತೊಳ್ *follow,* become nouns by cutting off the final vowel, and adding ಕೆ or ಗಿಕೆ; as ಅಗೆ or ಅಗೆಯಿಕೆ *the act of digging,* ಹೊಗಳ್ or ಹೊಗಳಿಕೆ *the act of praising.*

Roots terminating in ದು, become nouns by the addition of the affix ಗಿಕೆ; as ಮಾಡಿಕೆ *the act of doing,* ಪಿವಡಿಕೆ *the act of pinching.*

EXCEPTIONS.

ನಡು.....*plant.*	ನಡುಗೆ or ನಡಿಗೆ.....*the act of planting.*
ಉಡು ....*dress.*	ಉಡುಗೆ or ಉಡಿಗೆ.....*the act of dressing.*
ತೊಡು ..*wear.*	ತೊಡುಗೆ or ತೊಡಿಗೆ ..*the act of wearing.*
ಅಡು ....*cook.*	ಅಡುಗೆ or ಆಡಿಗೆ..... *the act of cooking.*
ಬೇಡು ....*beg.*	ಬೇಡಿಕೆ .....*the act of begging.*
ಮಾಡು..*shut.*	ಮಾಡಿಕೆ ....*the act of shutting.*
ಆಡು..*play.*	ಆಡಿಕೆ or ಆಟ..*the act of playing.*
ನೋಡು..*look.*	ನೋಡಿಕೆ or ನೋಟ..*the act of looking.*
ಓಡು.....*run.*	ಓಡಿಕೆ or ಓಟ.....*the act of running.*

ಕಾಡು ....*trouble.*	ಕಾಡಿಕೆ or ಕಾಟ..... *the act of troubling.*
ಕೂಡು ..*join.*	ಕೂಡಿಕೆ or ಕೂಟ ....*the act of joining.*
ಕೆಡು .....*spoil.*	ಕೆಡು..... .....*the act of spoiling.*
ಕೊಡು....*give.*	ಕೊಡುವಿಕೆ.....*the act of giving.*
ಹರಡು..*spread.*	ಹರಡು or ಹರಡಿಕೆ ..*the act of spreading.*
ಕದಡು....*mix.*	ಕದಡು or ಕದಡಿಕೆ....*the act of mixing.*
ಮುದುಡು..*wrinkle.*	ಮುದುಡುorಮದಡಿಕೆ..*the act of wrinkling.*
ಅವಡು ..*chew.*	ಅವಡು or ಅವಡಿಕೆ..*the act of chewing.*

The roots ಹಸಿ *become hungry,* ನಾ *die,* ನೊ *pain,* ಕೀ *become pus,* ಅೞಿ *rot,* ಸುೞಿ *whirl,* ಮೇ *graze,* ಪೞಿ *accuse,* ಅರಿ *know,* and ಎೞಿ *draw,* become nouns by the addition of the affix ವು; as ಹಸಿವು *the act of becoming hungry;* ನಾವು *the act of dying.*

The roots ಕಳು *steal,* ನಿಱಿ *fill up,* ಮಿಱಿ *jest,* ತಿಱಿ *open,* ನೋಡು *go before,* ಸೆೞಿ *draw,* and ಕಱಿ *milk,* become nouns by cutting off the final vowel, and adding the affix ಅವು; as ಕಳವು *the act of stealing,* ನಿಱವು *the act of filling up.*

The roots mentioned in the following list become nouns, as follows:

ಕೊಯ್ಯು..*cut.*	ಕೊಯ್ತ.....*the act of cutting.*
ಒಯ್ಯು....*convey.*	ಒಯ್ತ..... .....*the act of conveying.*
ಸುಯ್ಯು ..*sigh.*	ಸುಯ್ತ..... .....*the act of sighing.*
ಕಾಯು...*produce fruits.*	ಕಾಯ್ತ.....*the act of producing fruits.*
ಬಾಯ್ಯು..*beat.*	ಬಾಯ್ಬುೞ ....*the act of beating.*
ಒಯ್ಯು... *abuse.*	ಒಯ್ದು ೞ..... .....*the act of abusing.*
ನೇಯು...*weave.*	ನೇಸಿ..... .....*the act of weaving.*
ಗೆಯು ..*do.*	ಗೆಸ್ಮೆorಗೆಯಿಕೆ .....*the act of doing.*
ಬಾಯು..*gore.*	ಬಾಯ್ತ or ಬಾಯಿಕೆ...*the act of goring.*

ಆರಿಸು.*pick up.*	ಆರಿಕೆ or ಆರಿಸಿಕೆ .*the act of picking up.*
ಆರಯ್ಸು.*search.*	ಆರಯ್ಕೆ or ಆರಯಿಸಿಕೆ.*the act of searching.*
ನಂಬು....*trust.*	ನಂಬಿಕೆ .....*the act of trusting.*
ಪಾದ್ದ್ಗ್ *approach.*	ಪಾದ್ದ್ಗ್‌ಕೆ.... .....*the act of approaching.*
ಆಳ್ದು...*dip.*	ಆಳ್ದಿಕೆ .....*the act of dipping.*
ತಾಳ್ದು....*bear.*	ತಾಳ್ದಿಕೆ .....*the act of bearing.*
ತಿಮಳ್ದು....*gather.*	ತಿಮಳ್ದಿಕೆ .....*the act of gathering.*
ಮೆಬ್ಬು.....*approve.*	ಮೆಬ್ಬಿಕೆ .....*the act of approving.*
ಒಂದು....*join.*	ಒಂದಿಕೆ .....*the act of joining.*
ನಂದು.. } *become pale.*	ನಂದಿಕೆ ..... } *the act of becoming pale.*
ಕಂದು.. }	ಕಂದಿಕೆ..... }
ಅಂಜು ... *fear.*	ಅಂಜಿಕೆ .....*the act of fearing.*
ದಾಂದು.*attain.*	ದಾಂದಿಕೆ .....*the act of attaining.*
ದಾಸು....*enter.*	ದಾಸುಕೆ..... *the act of entering.*
ಮಿಸು.....*remain.*	ಮಿಸುಕೆ..... .....*the act of remaining.*
ನಡಿ ....*proceed.*	ನಡಿಕೆ or ನಡವಳಿಕೆ-*the act of proceeding.*
ಅಳಿ .....*measure.*	ಅಳಿಕೆ.... .....*the act of measuring.*
ಮೊದು..*beat.*	ಮೊದು or ಮೊದಿಕೆ..*the act of beating.*
ಓದು .....*read.*	ಓದು or ಓದಿಕೆ .....*the act of reading.*
ಓ.....*form friendship.*	ಓಪು .....*the act of forming friendship.*
ದಾಳಿ....*shine.*	ದಾಳಿಪು.....*the act of shining.*
ನಿನಿ .....*recollect.*	ನಿನಿಪು.....*the act of recollecting.*
ಕಾ .....*protect.*	ಕಾಪು.....*the act of protecting.*
ಮುನಿ ... } *become angry.*	ಮುನಿಸು .... } *the act of becoming angry.*
ಕಿನಿ..... }	ಕಿನಿಸು..... }
ಮುಳಿ.... }	ಮುಳಿಸು..... }

ತಿಳಿ.....*know.*	ತಿಳಿಕೆ or ತಿಳಿವಿಕೆ.....*the act of Knowing.*
ಕಲಿ.....*learn.*	ಕಲಿಕೆ or ಕಲಿವಿಕೆ.....*the act of learning.*
ಇಳಿ.....*descend.*	ಇಳಿವಿಕೆ.....*the act of descending.*
ತುಳಿ.....*tread.*	ತುಳಿವಿಕೆ.....*the act of treading.*
ತಿದ್ದು.....*correct.*	ತಿದ್ದು or ತಿದ್ದುಪಡಿ.....*the act of correcting.*
ಬರೆ.....*write.*	ಬರೆಮಣಿಕೆ or ಬರೆವಿಕೆ *the act of writing.*
ಮಿಂ.....*bathe.*	ಮಿಂಗು or ಮಿಂದು.....*the act of bathing.*
ಕೇಳು.....*hear.*	ಕೇಳ್ವಿ or ಕೇಳಿಕೆ.....*the act of hearing.*
ನಿಲು.....*stand.*	ನಿಲುವಿ or ನಿಲುವಿಕೆ.....*the act of standing.*
ಹರಟೆ*prate.*	ಹರಟೆ.....*the act of prating.*
ಗೆಲ್ಲು.....*win.*	ಗೆಲುವು or ಗೆಲುವಿಕೆ.....*the act of winning.*
ಮರೆ.....*forget.*	ಮರೆವಿ or ಮರವಿಕೆ.....*the act of forgetting.*
ಬಾ.....*swell.*	ಬಾಸು or ಬಾದು.....*the act of swelling.*
ಈ.....*give.*	ಈತೆ or ಈವು.....*the act of giving.*
ಬಳೆ.....*grow.*	ಬಳೆವು or ಬಳೆವಿಕೆ.....*the act of growing.*
ಬೆಳೆ.....*grow (as a crop.)*	ಬೆಳೆ or ಬೆಳೆಸು.....*the act of growing.*
ನಡೆ.....*walk.*	ನಡೆನಡಿಗೆ or ನಡೆವಿಕೆ *the act of walking.*
ನಸು.....*laugh.*	ನಸು or ನಸೆ.....*the act of laughing.*
ತಿರಿ.....*wander.*	ತಿರಿವಿಕೆ or ತಿರಿತೆ.....*the act of wandering.*
ನಾಚು.....*become bashful.*	ನಾಚಿಕೆ.....*the act of becoming bashful.*
ಉರಿ.....*smart.*	ಉರಿ or ಉರಿತೆ.....*the act of smarting.*
ಪೀಡಿಸು.....*vex.*	ಪೀಡಿಸಿಕೆ.....*the act of being vexed.*
ಸುಲಿ.....*rob.*	ಸುಲಿವಿಕೆ.....*the act of robbing.*
ಒಪ್ಪು.....*consent.*	ಒಪ್ಪಿತೆ.....*the act of consenting.*
ತಪ್ಪು.....*mistake.*	ತಪ್ಪು or ತಪ್ಪಿತೆ.....*the act of mistaking.*

Some roots become verbal nouns, without any change; as ಬದುಕು *live*, or *the act of living*; ಹಾಯಿ *jump*, or *the act of jumping*; ಕಟ್ಟು *tie*, or *the act of tying*.

CHAPTER SIXTH.

Of WORDS borrowed from the SANSCRIT.

The Sanscrit words which are to be met with in the Carnáṭaca language, are of two sorts, as already mentioned in the chapter upon nouns; viz. తత్సమవు and తద్భవవు. The first are words which are either pure, or of which the final vowel or consonant only has undergone a change; and the last, words that have been more or less corrupted.

Of TUTSAMA WORDS.

Rule 1st.

Sanscrit crude nouns terminating in అ, ఇ, or ఉ, are introduced into the Carnáṭaca language without any change; as రామ, రామను *Rama*, భువన, భువనవు *the world*, పతి, పతియు *master*, మతి, మతియు *sense*, వారి, వారియు *water*, గురు, గురువు *a priest*, తను, తనువు *the body*, మధు, మధువు *honey*.

EXCEPTIONS.

The Sanscrit crude nouns దర్భ *a kind of holy grass*, అక్షత *holy rice*, శాణ *a grinding stone*, ఫలక *a plank*, కాక *a crow*, ఘూక *an owl*, ప్రహరణ *the act of beating*, ఖండన *the act of cutting*, విచారణ *the act of inquiring*, కలమ *a crop*, లగ్న *a ringlet*, ఊహ *the act of guessing*, ప్రశ్న *a question*, ఉదాహరణ *an example*, కోణ *a corner*, వధ *destruction*, అభిలాష *desire*, పాత్ర *a pot*, have their final vowel changed into ఎ; as దర్భెయు, అక్షతెయు, శాణెయు &c.

The nouns రూప *shape*, and సఖ *a friend*, become respectively రూపు or రూపవు, and సఖము or సఖీయను.

Rule 2d.

When Sanscrit nouns of the masculine gender, and terminating in ఊా, are introduced into the Carnáṭaca language, the final letter becomes short; as విశ్వపా, విశ్వపు *protector of the worlds.*

Rule 3d.

When Sanscrit nouns of the feminine gender, and terminating in ఊా, are introduced into the Carnáṭaca language, the final vowel is changed into ఎ; as గంగా.గంగెయు *the holy river ganges,* వనితా,వనితెయు *a woman,* శయ్యా, శయ్యెయు *bedding.*

EXCEPTIONS.

The nouns ఉపత్యకా *a plain at the foot of a mountain,* అధిత్యకా *a plain at the top of a mountain,* ఖట్వా *a bedstead,* దంష్ట్రా *grinders,* వాలుకా *sand,* and మోచా or రంభా *the plantain tree,* are introduced into the Carnáṭaca language by shortening the final vowel; as ఉపత్యకపు, అధిత్యకపు &c.

When the Sanscrit nouns గ్రీవా and కంధరా *neck,* భిక్షా *alms,* అస్రిక్షా *criminal law,* ఊాఖ్యా or ఊార్ఖ్యా *a name,* నాసికా *the nose,* కరుణా *favor,* ఉత్కంఠా and ఉత్కలికా *desire,* and వన్యా *a forest,* are introduced into the Carnáṭaca language, the final vowel is either shortened, or changed into ఎ; as గ్రీవపు or గ్రీవెయు,భిక్షపు or భిక్షెయు &c.

Rule 4th.

When Sanscrit nouns terminating in ఈ or ఊ are introduced into the Carnáṭaca language, the final vowel is shortened; as (కా) మహత్తి, (కా) మహతెయు *a headman,* లక్ష్మి, లక్ష్మెయు *the goddess of riches,* స్వయంభూ, స్వయంభుపు *Bramha,* వధూ, వధుపు *a woman.*

Rule 5th.

Sanscrit monosyllabic nouns, whether they be compounded with another word or otherwise, undergo no change when introduced into the Carnáṭaca

language; as జ్యా, జ్యాయు *a bowstring*, శ్రీ, శ్రీయు *the goddess of riches*, భ్రూ, భ్రూవు *the eye brow*, శ్రీ, శ్రీయు *wealth*, చంద్ర, చంద్రుడు *the moon*, గౌ, గౌవు *a cow*.

Rule 6th.

Sanscrit crude nouns terminating in ఋ are introduced into the Carnáṭaca language without any change, or by omitting the final ఽ of the nominative plural; as భ్రాతృవు or భ్రాతరము *a brother*; కర్తృవు or కర్తారము *a doer*.

EXCEPTIONS.

The nouns పితృ, మాతృ, మాంధాతృ, ధాతృ, విధాతృ, and దుహితృ, when introduced into the Carnáṭaca language, become పితృవు, పితరము or పితను *a father*, మాతృవు, మాతరము or మాతియు *a mother*, మాంధాతను *a king so called*, ధాతృవు, ధాతారము or ధాతను and విధాతృవు or విధాతను *Bramha*, and దుహితృవు, దుహితారము or దుహితెయు *a daughter*.

Rule 7th.

When Sanscrit crude nouns terminating in any consonant, with the exception of న్ and స్, are introduced into the Carnáṭaca language, the final vowel, viz. ఽ, of their nominative plural, whether they be of the masculine or feminine gender, is omitted; as సువాచకి, సువాచ *a good speaker*, భిషజి, భిషజ *a doctor*, మహాంతెఽ, మహాంత *a nobleman*, అగ్నిమథఽ, అగ్నిమథ *a churner of fire*, చతుష్పాదఽ, చతుష్పాదవు *a quadruped*, కకుభఽ, కకుభవు *a quarter of the world*, ప్రశామఽ, ప్రశామ *a quiet man*, దివఽ, దివవు *the sky*, రత్నముషఽ, రత్నముష *one who steals gems*, అనడ్వాహఽ, అనడ్వాహవు *an ox*.

EXCEPTIONS.

అప్ .....into అప్పు.....*water.*

వియత్.....వియ త్తు.....*the sky.*

సంయత్ .....సంయ త్తు.....*a battle.*

విద్యుత్ .... విద్యుత్తు.....
} *lightning.*
తటిత్.....తటిత్తు.....

జగత్.....జగ త్తు or జగ.....*the world.*

హనుమత్.....హనుమను or హనుమంతు డను....*the divine monkey Hanumanta.*

గిర్.....గిర పు or గిరి.....*speech.*

చర్మ్ .....చర్మ ము or చర్మ ఫు.....*the skin.*

క్షుత్ .....క్షుత్తు or క్షుధ పు.....*hunger.*

సమిద్ .....సమిత్తు or సమిధ పు.....*a kind of stick used at sacrifices.*

వీరుధ్ .....వీరుత్తు or వీరుధ పు.....*a creeping plant.*

విపద్ .....విపత్తు or విపద పు.....*calamity.*

ఉష్ణీష్ .....ఉష్ణీష్ము or ఉష్ణీష పు.....*a turband.*

రుక్ .....రుక్కు or రుజ పు .....*sickness.*

స్రక్ .....స్రక్కు or స్రజ పు.....*a garland.*

దిక్.....దిక్కు or దిశ పు.....*a quarter of the world.*

దృక్ .....దృక్కు or దృశ పు .....*an eye.*

ద్విట్ .....ద్విట్టు or ద్విష ను.....*an enemy.*

శ్విట్.....శ్విట్టు or శ్విష పు.....*lustre.*

కర్తృ.....కర్తృత్వ ము or కర్తృత్వ మను....*the doer of an act.*

నర్తృ.....నర్తృత్వ ము or నర్తృత్వ మను...*a jester.*

అగ్నిజిత్ .....అగ్నిజిత్తు or అగ్నిజితుడు....*one who has conquered the fire;*

ఇంద్రజిత్....ఇంద్రజిత్తుor ఇంద్రజితుడు..*he who conquered Indra.*

భూభృత్.....భూభృత్తు or భూభృతుడు...*a king or mountain.*

మహీభృత్....మహీభృత్తుor మహీభృతుడు..*a king.*

వేదవిద్ .....వేదవిత్తు or వేదవిదుడు.....*one who is skilled in the Vedas.*

శాస్త్రవిద్ ...శాస్త్రవిత్తు or శాస్త్రవిదుడు..*one who is skilled in the Shasters.*

పయోముక్ ..పయోముక్కు or పయోముచ్చు..*a cloud.*

గుణాఢ్యుక్ ..గుణాఢ్యుక్కు or గుణాఢ్యుడు...*a man of good qualities.*

ధనాఢ్యుక్ ...ధనాఢ్యుక్కు or ధనాఢ్యుడు ...*a wealthy man.*

పుష్పలిట్....పుష్పలిట్టు or పుష్పలిరువు
మధులిట్.....మధులిట్టు or మధులిరువు.....} *a kind of bee.*

మధుస్పృక్ ..మధుస్పృక్కు or మధుస్పృశుడు..*one who touches honey.*

విక్ .....విట్టు or విశుడు.....*a man of the cómeti cast.*

Besides these, the Sanscrit neuter nouns మహత్ *a noble thing*, బృహత్ *a great thing*, and వాచ్ *speech*, become మహత్తు, బృహత్తు and వాక్కు.

Rule 8th.

Sanscrit crude nouns terminating in the consonant న్, are introduced into the Carnáṭaca language by cutting off their final consonant; as రాజన్, రాజుడు *a king*, మూర్ధన్, మూర్ధము *the head*, పూషన్, పూషుడు *the sun*, కరిన్, కరియు *an elephant*.

EXCEPTIONS.

శ్వన్ ..... becomes... ...శ్వానము ....*a dog.*

ఊష్మన్ .....ఊష్మ యము.....*heat.*

పథిన్ ..... పంథానవు ..... } *a road.*
అధన్ ..... అధవు or అధానవు ..... }
మథిన్ ..... మంథానవు ..... *a churn.*
మఘవన్ ..... మఘవను or మఘవానను } *Indra.*
యువన్ ..... యువను or యువానను ..... *a young man.*

Rule 9th.

Sanscrit crude nouns terminating in the consonant స్, are introduced into the Carnáṭaca language either by cutting off their final consonant, or by the addition of the affix ను; as చంద్రమస్, చంద్రమను or చంద్రమస్ను *the moon*, మనస్, మనవు or మనస్ను *the mind.*

EXCEPTIONS.

Sanscrit nouns terminating in the affix ఈయస్, are introduced into the Carnáṭaca language by cutting off the final letter స of the nominative plural; by cutting off the final consonant స్; or by the addition of the affix ను; as కనీయస్, కనీయాంసను, కనీయను or కనీయస్ను *a younger person.*

Sanscrit crude nouns terminating in the affix వస్, are introduced into the Carnáṭaca language by cutting off the final letter స of their nominative plural; as విద్వస్, విద్వాంసను *a learned man.*

Rule 10th.

The Sanscrit verbal nouns termed శత్రంతవు; the indeclinable words, the personal pronouns termed త్యదాదియు, and the numeral pronouns from two to ten, are introduced into the Carnáṭaca language when they are compounded with another Sanscrit word, but not when they are alone; as స్వన్నద్ధారంభవు *a sounding trumpet*, ఉచ్చైర్ఘోషవు *a loud noise*, యుష్మత్కీర్తియు *your renown*, శ్రీశివుడు *the deity Shiva.* The verbal nouns termed శత్రంతవు,

are also sometimes introduced into the Carnáṭaca language to form a gerund; as శుభ్రమై *having become shining, &c.*

Of TUDBHAVA WORDS.

Rule 1st.

Sanscrit words are corrupted and introduced into the Carnáṭaca language, by undergoing the following changes of letters, viz. ఖ్ into క్ ; ష్ into క్ or క్ష్ ; శ్ and ష్ into స్ ; భ్ into బ్ ; బ్ , ధ్ and య్ into జ్ ; ర్ into ట్ ; ట్ and ఢ్ into డ్ ; థ్ and శ్ into త్ ; త్ and ఘ్ into ద్ ; ఫ్ into ప్ ; ఖ్ and వ్ into భ్ ; ళ్ into ల్ ; ఏ; ఛ్ and మ్ into వ్ ; ఙ్, ఞ్, ణ్ and న్ into న్; and ఓ్ into ం.

EXAMPLES.

ఖండ.....కండవు.....*a piece.*

నఖ.....నకవు.....*a nail.*

అక్షర.....అక్కరవు.....*a letter.*

క్షీర.....కీరవు.....*milk.*

వాసుకి.....వాసుగియు.....*a snake.*

మల్లికా.....మల్లిగియు.....*a flower so called.*

ఘంటా.....గంటెయు.....*a bell.*

సంఘ.....సంగవు.....*a crowd.*

భవి.....బవియు.....*lustre.*

లాంఛన.....అచ్చనవు.....*a mark.*

సూచి.....సూటియు.....*a needle.*

మత్స్య.....జసవు.....*a fish.*

యుద్ధ.....జుద్దవు.....*a battle.*

శుంఠి.....సుంటియు.....*dry ginger.*

కంఠ.....కంటవు.....*the neck.*

కటక .....కడగవు.....*a bangle.*

అటవి.....అడవియు.....*a wood.*

ఢక్కా .....డక్కియు.....*a kind of drum.*

కథా.....కతియు.....*a history.*

పథ.....పదవు.....*a road.*

బహుర.....బహుర.....*a clever man.*

బంధన.....బండనవు.....*the act of tying.*

ఫణి.....పగిదియు.....*a snake.*

ఫాల.....పాళ్యవు.....*the forehead.*

కంఫు.....సంబువు.....*the deity so called.*

వ్యసన.....చ్యసనవు.....*a habit.*

విపంచి.....ఇ్యాంచియు.....*a kind of lyre.*

ఆవళి.....ఆవలియు.....*a row.*

దీపికా.....దివిగెయు.....*a lamp.*

శిబికా.....సివిగెయు.....*a palanquin.*

గ్రామ.....గ్రావవు.....*a village.*

శశి.....ససియు.....*the moon.*

దోష.....దోస.....*sin.*

ఈశ్వర.....ఈసర.....*the deity so called.*

పరిష్వంగ.....పరిసంగవు.....*the act of embracing.*

స్వర్గ.....సగ్గవు.....*heaven.*

పిప్పలి.....చిప్పలి.....*a kind of medical drug.*

ఫలక.....కలగి.....*a plank.*

Rule 2d.

Sanscrit nouns containing compound consonants, are also sometimes corrupted by the addition of the vowels అ, ఇ, or ఉ, between the consonants, as గ్రా మ,

ಇಂದ್ರಮ *Indra*, ಯತ್ನ, ಯತನವು *intention*, ಚಂದ್ರ, ಚಂದಿರಮ *the moon*, ಶ್ರೀ, ಸಿರಿಯು *the goddess of riches*; ಮುಕ್ತಿ, ಮುಕುತಿಯು *salvation*, &c.

Rule 3d.

Sanscrit nouns containing a syllable composed of any consonant in conjunction with ರ್, are corrupted by omitting the ರ್, and doubling the consonant which should immediately follow it; as ಕ್ರಿ, ಬತ್ತಿಯು *a wick*, ದುರ್ಗ, ದುಗ್ಗವು *a castle*, &c.

Rule 4th.

Sanscrit nouns containing a consonant compounded with ರ್, are sometimes corrupted by omitting the ರ್; and also occasionally by omitting the ರ್ and doubling the consonant which should precede it; as ದ್ರಾಣಿ, ದಾಣಿಯು *a boat*, ಮುದ್ರಿಕಾ, ಮುದ್ದಿಗೆಯು *a seal*, ನಿದ್ರಾ, ನಿದ್ದೆಯು *sleep*, &c.

Rule 5th.

The vowel ಉ or ಋ of the first syllable of a Sanscrit noun is occasionally changed into ಒ or ಇ, when corrupted; as ಕುಂಕ, ಕೊಂಕೆವು *a kind of pike*, ಮೃಗ, ಮಿಗವು *an animal*, &c.

Rule 6th.

Some Sanscrit nouns are corrupted by changing the initial vowel ಋ into ರಿ; as ಋಷಿ, ರಿಸಿಯು *a hermit*, ಋಣ, ರಿಣವು *a debt*, ಋಷಭ, ರಿಸಬವು *an ox*, &c.

In addition to the classes of words which have been noticed in the foregoing rules, many corruptions are made which cannot be ranked under any particular head. It is believed that the most useful will be found in the following list.

ಸಂಧ್ಯ.....ಸಂಜೆಯು.....*evening.*

ಧ್ಯಾನ.....ಜಾನವು.....*contemplation.*

ವಂಧ್ಯ.....ಬಂಜೆ.....*a barren woman.*

ವಿಂಧ್ಯ.....ಬಿಂಜ.....*a mountain so called.*

ಕದಂಬ.....ಕರಂಬ.....*a mob.*

ಅಪ್ಸರಸ್ಸು.....ಅಪ್ಸರಿ or ಅಚ್ಚರಿ.....*an angel.*

ಕಾನನ.....ಕಾನವು.....*a forest.*

ಪ್ರಗ್ರಹ.....ಹಗ್ಗವು.....*a rope.*

ತುಳಸಿ.....ತುಲಸಿ.....*a kind of plant.*

ಕಾಂಸ್ಯ.....ಕಂಚು.....*gong metal.*

ನರ್ತಕಿ.....ನಚ್ಚಗೆಯು.....*a dancing girl.*

ವತ್ಸಲೆ.....ಬಚ್ಚಳಿ.....*an affectionate woman.*

ನಿತ್ಯ.....ನಿಚ್ಚ.....*daily.*

ಕೂರಕ.....ಕುಯಕವು.....*craftiness.*

ಸಿಂಹ.....ಸಿಂಗವು.....*a lion.*

ಸನ್ನಾಹ.....ಸನ್ನಾವು.....*the act of preparing.*

ನೌ.....ನಾವೆಯು.....*a boat.*

ಶ್ರೀ.....ರಾವು.....*wealth.*

ಶುಕ್ತಿ.....ಸುಕ್ತಿಯು.....*a shell in which pearls are generated.*

ವಿಸ್ತಾರ.....ಚಿತ್ತರವು.....*excess.*

ಯುಕ್ತಿ.....ಜುಕ್ತಿಯು.....*stratagem.*

ಕಸ್ತೂರಿ.....ಕಸ್ತುರಿಯು.....*musk.*

ಪುಸ್ತಕ.....ಪಾತ್ರಿಕೆಯು.....*a book.*

ಕುಸುಂಬರು.....ಕೊತ್ತಂಬರಿಯು.....*coriander seed.*

ಗುಪ್ತ.....ಗುತ್ತ.....*secrecy.*

ಜಿಹ್ವಾ.....ಜಿಬ್ಬಿ.....*a tongue.*

ಪುಷ್ಕರಣಿ.....ಪಾತ್ಕರಣಿಯು.....*a tank.*

ಮಸ್ಕರಿ.....ಮತ್ಕರಿ.....*a recluse.*

ರತ್ನ ..... ರನ್ನ ..... *a gem.*

ಕರ್ನಾಟಕ ..... ಕನ್ನಡವು ..... *carnátaca.*

ಅನ್ಯಾಯ ..... ಅನ್ಯಯವು ..... *injustice.*

ಕನ್ಯಕಾ ..... ಕನ್ನಿಕೆಯು ..... *a maid.*

ಪಲ್ಯಾಣ ..... ಪಲ್ಲಾಣವು ..... *a saddle.*

ಕಾವ್ಯ ..... ಕಬ್ಬವು ..... *a poem.*

ಅಗ್ನಿ ..... ಅಗ್ಗಿಯು ..... *fire.*

ಪಾದುಕಾ ..... ಪಾವುಗೆಯು ..... *a wooden shoe.*

ದಂತ ..... ಜಂತವು ..... *ivory.*

ಗದೆ ..... ಗಜೆಯು ..... *a bludgeon.*

ಹೃದಯ ..... ಹಿದಯ ..... *a heart.*

ಶೃಂಖಲಾ ..... ಸಂಕಳಿ or ಸಂಕ್ಕೋಲೆ ... *iron chains.*

ಸಂಸ್ಕೃತ ..... ಸಕ್ಕದ ..... *sanscrit.*

ಅಮೃತ ..... ಅಮಡ್ದು ..... *nectar.*

ದ್ರಾಕ್ಷ ..... ಮಿದ್ದಿಗೆ ..... *grapes.*

ವಿಜ್ಞಾಪನ ..... ಬಿನ್ನಹವು ..... *a request.*

ಸಂಜ್ಞಾ ..... ಸನ್ನೆಯು ..... *a wink.*

ಯಜ್ಞ ..... ಜನ್ನವು ..... *a kind of holy sacrifice.*

ಜ್ಯೋತ್ಸ್ನಾ ..... ಜಾನ್ನೆ ..... *moonlight.*

ಆಜ್ಞೆ ..... ಆಗ್ಞೆಯು ..... *an order.*

ಕುಕ್ಕುಟ ..... ಕೋಳಿಯು ..... *a fowl.*

ಕುಮಾರ ..... ಕುವರ or ಕೋಡಗ ..... *a son.*

ಮಯೂರ ..... ಮೋರ ..... *a peacock.*

వ్యా ఘ్ర.....బగ్గవు.....*a tyger.*

తాత.....తండియు.....*a father.*

బట్టా.....బట్టెయు.....*a cloth.*

శిలా.....సిలెయు.....*a stone.*

జటా.....జడియు.....*tresses of hair.*

ఆకాశ.....ఆగసవు.....*the sky.*

వృథా.....వ్యథెయు.....*sorrow.*

ప్రయాణ.....పయన.....*a journey.*

లక్ష్మి.....లచ్చెయు.....*the goddess of riches.*

CHAPTER SEVENTH.

Of COMPOUND WORDS.

Compound words in the Carnáṭaca language, are generally composed of two nouns; of a pronoun and a noun; of a participle and a noun; or of a noun and a verb. Three or more words are sometimes combined, in order to form a compound one; but these instances are rare.

Rule 1st.

A Carnáṭaca noun may be compounded with one of pure Carnáṭaca origin, or with a corruption from the Sanscrit, or with a noun borrowed from any other language; but, unless the antecedent Carnáṭaca word be a noun of quality, a pronoun, or a participle, it cannot be compounded with one of the class called ತೆಕ್ಕೆಮಪ; thus ಅರಸಿನಮನೆಯು *the king's house*, must be said, not ಅರಸನಮನೆಯು.

EXCEPTION.

In violation of this rule some compound words may be met with in ancient authors, and also in common conversation, in which one of the members is of the class called ತೆಕ್ಕೆಮಪು; as ತುರಗದಳವು *a troop of horses.*

Rule 2d.

Nouns in the genitive case are in general compounded with other nouns, by cutting off the affix of the case; but if the antecedent terminate in it's crude state in ಿ or ೆ, these vowels are lengthened.

EXAMPLES.

ಊರಾಡಯಸು *the master of a village*, ಮರಗೊಂಬು *the branch of a tree*, ತಿಕ್ಕಿಬಾಗಿಲು *the flood-gate of a tank*, ಬೆಳ್ಳಿಬಳೆಯು *a silver bangle*, ಪಕ್ಕಿ ಗೂಡು *the nest of a bird.*

Rule 3d.

When a noun of quality of pure Carnátaca origin is joined to another noun of the same class, in order to form a compound word, it is deprived of it's affix; and then acts as an adjective.

EXAMPLES.

సంబారుడుగము *a little boy*, దప్పరంబుశేయము *a thick plank*, డ్రాంకుకొం
మ *a crooked branch.*

EXCEPTION.

When nouns of quality terminating in లు **or** డు **are compounded with other nouns, the antecedent suffers certain changes, as follows:**

	In the modern dialect.	In the ancient dialect.
పెరిదు *a great thing.*	పెరి or పెరియ	పేర్ or పేర్
శిరిదు *a small thing.*	శిరి or శిరియ	శిర్, శిఱ్, or కుఱు
కరిదు *a black thing.*	కరి or కరియ	కర్ or కార్
బెళ్ళిదు *a white thing.*	బెళ్ళి or బెళ్ళియ	బెళ్
రొత్తలు *a new thing.*	రొత్త	రొత్తు or రొత్త
ముదియలు *an old thing.*	ముదియ or ముదియ	ముదియు or ముద
ఎళయలు *a tender thing*	ఎళయ or ఎళయ	ఎళ
ఒళ్ళెలు *a good thing*	ఒళ్ళె or ఒళ్ళ	ఒళ్ళిద or ఒళ్
చిక్కదు *a small thing.*	చిక్క	చిక్క
దొడ్డదు *a great thing.*	దొడ్డ	దొడ్డిద or దొడ్డ
బట్టలు *a round thing.*	బట్ట	బట్టిద, బట్టి, or బరు
నిరిదు *a long thing.*	నిరియ or నిడు	నిట్, నిరియ, or నిడు
రుచిదు *a tasteful thing.*	రుచియ or రుం	రుచియ or రుం
తెళ్ళెలు *a thin thing.*	తెళ్ళ	తెళ్ళిద or తెళ్

ನುಣ್ಣಗೆಯದು...*a smooth thing*.....ನುಣ್ಣಗೆ.....ನುಣ್ಣಗಿದ or ನುಣ್ಣ

ಹರಿತವು...*a sharp thing*.....ಹರಿತ.....ಹರ್ or ಹರಿತ

Rule 4th.

Nouns of quality of pure Carnáṭaca origin, when compounded with other words of any class, also perform the office of adjectives, by having the words ಊದ or ಊದಂಥಾ added to their nominatives; as ಉದ್ದವಾದಮನುಷ್ಯನು or ಉದ್ದವಾದಂಥಾಮನುಷ್ಯನು *a tall man*, ಅಗಲವಾದಕಾಗದವು or ಅಗಲವಾದಂಥಾಕಾಗದವು *a broad paper*.

Rule 5th.

Many nouns of quality of the class called ತದ್ಭವ, also perform the part of adjectives when compounded with another noun, by having ಊದ or ಊದಂಥಾ added to the nominatives; but the crude form of words of this class can never be used like that of nouns of pure Carnáṭaca origin.

EXAMPLES.

ಚತುರನಾದಮನುಷ್ಯನು or ಚತುರನಾದಂಥಾಮನುಷ್ಯನು *a clever man*,
ಚತುರೆಯಾದಪೆಂಗಸು or ಚತುರೆಯಾದಂಥಾಪೆಂಗಸು *a clever woman*,
ಬಲವಾದಪೆಟ್ಟಿಗೆಯು or ಬಲವಾದಂಥಾಪೆಟ್ಟಿಗೆಯು *a strong box*.

Rule 6th.

The following pronouns, when compounded with other words, are changed as follows:

ಅದು.....ಊ.....ಊಮನೆಯು.....*that house*.
ಈದು....ಈ.....ಈಕೂಸು.....*this child*.
ಯಾವದು.ಯಾವ.....ಯಾವಮರವು.....*which tree?*
ಎಲ್ಲ.....ಎಲ್ಲ or ಎಲ್ಲಾ..ಎಲ್ಲ or ಎಲ್ಲಾಕುದುರೆಗಳು *all the horses*.
ಒಂದು.....ಒರ್ or ಒ....ಒತಲೆಯು.....*one head*, ಒಕ್ಕಣ್ಣನು *a one-eyed man*.
ಎರಡು....ಈರ್ or ಈ...ಈರ್ದುದುರೆಯು.....*two horses*, ಈಪ್ಪತ್ತು *twenty*.

మూరు..మూ or ము..మూగావుదవు *three leagues,* ముక్కోటి *three castles.*

నాల్గు....నాల్ .....నాల్గ్వైయను.....*one that has four hands, i.e. Vishnoo.*

ఐదు.....ఐ .....ఐమ్మొగ .....*one that has five faces, i. e. Sheva.*

ఆరు....ఆరు.....ఆరుమొళ్ళు....*six cubits.*

ఏడు..... ఏల్.... .....ఏళావుదవు.....*seven leagues.*

ఎంటు....ఎణ్ .....ఎణుజను.....*Vishnoo.*

ఒంభ ై బ్రు..ఱాం.....ఱాంభ ై బ్రు.....*ninety.*

రం బ్రు....రువ్, రుది or రదివ్, రునాన్గుండు *eleven*..... రుదివమూరు *thirteen*..... [రుదినెంటు *eighteen.*

నడుపు..నట్..... నట్టిరుళ్ళు..... .....*midnight.*

మ్యోగు....మ్యోం or మ్యో.మ్యోంగాలు or మ్యోగాలు..*the instep.*

కిళ్ళగు....కీళ్..... .....కీ ళ్దుటియు.....*the under lip.*

ఱా ర గు..ఱార.....ఱారఅది.....*an outstep.*

ముందు..ముం .....ముండలియు.....*the forehead.*

ఒళ్గు.... ఒళ్.....ఒళ్అట్టివు.....*the inner ceiling of a house.*

బిందు....బిం..... ...బిం దలియు.....*the hinder part of the head.*

The word కాడు, signifying *a wilderness,* when compounded with another, becomes కార్; as కారేమ్మె *a wild buffaloe,*

Rule 7th.

Carnátaca or తెళ్నుమ nouns in the accusative case, when compounded with verbal nouns, or with verbs, have the final vowel of their crude word lengthened; as కుదుర్కిరు బ్రువ్వు *the act of riding a horse,* ఊటొమాడు *eat thou,* స్నానామాడిదను *he bathed.*

Rule 8th.

When two or more nouns are compounded in order to form a descriptive noun, the letter అ is inserted before the affixes denoting the gender of the word;

as ಪಿಶಿತಲಿಯನು *one that has the moon on his head,* i. e. *the deity Sheva;* ದಾಡ್ಡತಲೆಯಳು *a woman with a large head.*

EXCEPTIONS.

If the subsequent word terminate in the syllables ಯು, ರು, ಲು, ಳು, ಮು, ಳು, or ಱು, the affix ಗ್ತಿ must be added to denote the feminine gender; as ಅಲರು ಕಂಗಳ್ತಿ *a female that has eyes like the lotus flower.*

The nouns ಶ್ಯಾಗ, ಶಿಲಸು, ಚ್ಯೀದಾರ, ಉಜ್ಜುಗ, and ಕ್ರೋಪ, when forming the second member of a compound word, take the affix ಗ್ತಿ to denote both the masculine and feminine gender; as ಕಡುಶ್ಯಾಗಿಯು *one that is excessively bountiful;* ಕಡುಶಿಲಸಿಯು *a person that is much occupied with business;* ದಾಡ್ಡಚ್ಯೀದಾರಿಯು *a great merchant;* ಚಿಕ್ಕಉಜ್ಜುಗಿಯು *an inferior officer;* ಕಡುಕ್ರೋಪಿಯು *a person that is much given to anger.*

Rule 9th.

When two or more nouns in the nominative case are joined together, the affixes of all, but the last, are omitted; and that takes either the affix of the singular, or of the plural; as ಆನೆ ಕುದುರೆ ಮೊಂಟೆ, or ಆನೆ ಕುದುರೆ ಮೊಂಟೆಗಳು, *the elephant, the horse, and the camel.*

CHAPTER EIGHTH.

Of SYNTAX.

The idiom of the Carnâṭaca language differs very considerably from that of any European tongue; and is nearly similar to that of it's cognate dialects, the Telugu and the Tamil. In the present chapter, I shall endeavour to explain it as clearly as possible; and will, at the same time, point out such variations from the regular modes of inflection as have been sanctioned by usage, and, therefore, appear necessary to be known. The mode of forming the compound tenses of the verbs, shall also be shewn.

Of Nouns.

The nominative stands as an agent before neuter or active verbs, and as an object before passive verbs; as దేవదత్తుమలిగెను *Davadatta laid down;* అరసనురాజ్యవన్నాళిదను *the king governed the country;* అరసనిం దరాజ్యవాళల్పట్టిరు *the country is governed by the king;* అవమన్నాడలా కు బరేబందు *when he was looking, that horse arrived;* అవమబందరేనాను కొడువేను *if he come I shall give.*

Crude nouns, with the exception of those that are rendered feminine by the addition of the affix ళు, are frequently used for the nominative singular; as రామబందను *Rama came,* హరి త్రు కాణిసిదను *Hari shone,* సరుదేళిదను *the priest said,* నన్నిందఈమనెయుకట్టిల్పట్టిరు *this house was built by me.*

If the noun, however, be of Sanscrit origin, and terminate in అ, and the subsequent word commence with a vowel, the crude noun cannot be used in place of the regular nominative.

The accusative always precedes the verb. In addition to the two regular affixes of this case, which have already been mentioned in the chapter of nouns, there are two other forms in common use. In the one, the final ನ of the accusative case of nouns of the first declension, is doubled; and in the other declensions, the affix ಅನ್ನ is added to the crude noun; as ರಾಮನ, ರಾಮನನ್ನು, or ರಾಮನನ್ನಕರೆ *call Rama;* ಗಿರಿಯ, ಗಿರಿಯನ್ನು, or ಗಿರಿಯನ್ನನ್ನಾ ಬಿಡನು *he saw the mountain.*

In nouns denoting inanimate things, the nominative or the crude noun is sometimes used for the accusative; as ಆಪೆಟ್ಟಿಗೆಯನ್ನುಮೆಲ್ಲಗೆತೆಗೆ *open that box softly.*

The instrumental case is used as the agent of a passive verb, and also to explain the efficient, material, or instrumental, cause; as ಕೋರ್ಟಿನವರಿಂದ ಆವ್ಯಾಜ್ಯವುವಿಚಾರಿಸಲ್ಪಟ್ಟಿತು *that suit was tried by the court;* ಜ್ಞಾನದಿಂದ ಮೋಕ್ಷವು *salvation is to be attained by knowledge;* ಚಿನ್ನದಿಂದಮಾಡಿದವಿ ಗ್ರಹವು *an idol made of gold;* ಚಿತ್ರದಿಂದಹೊಡೆದನು *he flogged with a rattan.*

The dative case is used when the act of giving is expressed; in pointing out the distance between two places; in expressing the relation or connexion between two individuals; in denoting motion towards a place; in forming degrees of comparison; in expressing the peculiar quality of a thing; in denoting the possession of a thing; in expressing any end or purpose; in denoting exchange; and before local pronouns, and those of time; in all other respects, the dative is used in the same manner as the English prepositions *to* and *for;* as ಅರಸುತನ್ನಮಂತ್ರಿಗೊಂದುಕುದುರೆಯನ್ನುಕೊಟ್ಟನು *the king gave a horse to his minister;* ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕಿಂತನ್ನಪಟ್ಟಣಮೂವತ್ತುಗಾವದವು *madras is thirty gavadas distant from seringapatam;* and sometimes, both the names of the places are put in the dative case, with the addition of the conjunctive particle ಉ; as ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೂಂತನ್ನಪಟ್ಟಣಕ್ಕುಮೂವತ್ತುಗಾವದವು *the*

distance between seringapatam and madras is thirty gavadas; రామనిశిలక్ష్మణా
నురెవ్మను *Lacshmana is the younger brother of Ráma;* ఈముదుకనునిన
శ్వేవాగచ్చెకు *what relation is that old man to you?* ననగిఈరెనుస్నేమిరె
ము *he is my friend;* అవను కొటెగెహొదను *he went to the fort;* వాను
నన్నమవెగెబంద్దిను *I came to my house;* అవనిగెనానుబెక్కవను *I am young-
er than he;* అవరెల్లరిగ్నానిబుద్ధివంతెను *you are the wisest of them all;*
కపిగెచపలతెస్వభావవు *capriciousness is natural to an ape;* ఈనెగెసిం
హ్నవువైరి *the lion is the enemy of the elephant;* అరసనిగెనాల్కుమందిమక్క
లు *the king has four sons;* కీర్తిఈజిగసువదక్కెస్సద్గుణవుఈవశ్యకవు
to gain renown, good qualities are necessary; ఐంభత్తారూపాయిగళిగెనింవర
రదాకొట్టను *he gave thirty pagodas for one hundred and five rupees;* బ్రీ
శంగపట్టణాక్కిమాడిదిక్కినల్లిబెంగళూరుబెంబువ్యారబె *bangalore is situ-
ated to the eastward of seringapatam;* నానునాళెగెబరువె *I will come
to-morrow;* యిందిగెనాల్కువర్షవు *this day four years.*

The ablative case is equal in signification to the English word *from.* It is also used sometimes in pointing out the degrees of comparison; and as a cause. In the modern dialect, however, the instrumental case is generally used in place of the ablative.

EXAMPLES.

మరదబెసెయింద or మరదిందహణ్ణుబిత్తు *the fruit fell from the tree;* ఊరిన బెసెయింద or ఊరినిందబందను *he came from the country;* కృష్ణన బెసెయింద or కృష్ణనిందబలభద్రనుహిరియను *Balabhadra is elder than Crishna;* కిచ్చిన బెసెయింద or కిచ్చినిందహొగెయు *smoke proceeds from fire.*

The genitive case is used to denote relation or connexion; as ఊరినాడెయ.

the owner of the village; ನನ್ನಕುದುರೆಯು *my horse;* ಆನೆಯಮಂದು *a herd of elephants;* ಮರದಕೊಂಬು *the branch of a tree;* ಬೆನ್ನದಉಂಗ್ರವು *a gold ring.*

The locative case is used to point out the place where any thing is; to denote the superlative degree; to express descent on any object; to point out the superiority or inferiority of a thing; and to denote instrumentality; as ಸಿಂಹಾಸನದಮೇಲೆಕೂತಿದ್ದನು *he was sitting upon the throne;* ಮೃಗಗಳಲ್ಲಿಸಿಂಹವು ಶ್ರೇಷ್ಠವಾದದ್ದು *the lion is the greatest amongst the animals;* ಭೂಮಿಯಮೇಲೆ ಬೀಳುವವರ್ಷವು *the rain that falls upon the earth;* ಅವನುವಿದ್ಯೆಯಲ್ಲಿಶ್ರೇಷ್ಠನು *he is superior in learning;* ಕತ್ತಿಯಲ್ಲಿ or ಕತ್ತಿಯಿಂದಘಾಯಮಾಡಿದನು *he wounded with a sword.* The affix ಇಂದ is sometimes added to this case, to denote motion out of any thing or place; as ಅವನುಮನೆಯಲ್ಲಿಂದಬಂದನು *he came out of the house;* ಪೆಟ್ಟಿಗೆಯಲ್ಲಿಂದದುಡ್ಡನ್ನುತೆಗದುಕೊಟ್ಟನು *he took money out of the box and gave it.*

The vocative always precedes the verb; as ರಾಮನೇನನ್ನರಕ್ಷಿಸು *O Rama! protect me.* Nouns denoting animals and inanimate objects, are sometimes used in the vocative case by way of personification; as ಗಿಳಿಯೇಮಾತನಾಡು *O parrot! speak;* ಓಮರವೇಕೇಳು *O tree! hear.*

In nouns of all the declensions, the vocative singular may be formed either by using the crude noun, by lengthening the final vowel of the crude noun, or by adding the particles ಎ or ಏ to the nominative. Feminine nouns of the singular number terminating in the syllable ಳು, are, however, rendered vocative by adding only the affixes ಎ or ಏ to the nominative; as ರಾಮ, ರಾಮಾ, ರಾಮಏ or ರಾಮನೇ *O Ráma!* ಬಡಗಣ್ಣಾಳೇ or ಬಡಗಣ್ಣಾಳೇ *O northern woman!*

The vocative plural is formed by adding the affixes ಎ or ಏ,ಇರ or ಇರಾ, to the nominative plural; but such nouns of the plural number as terminate

in the syllable ರು, admit the affixes ಎ or ಿ only; as ರಾಮಶಿ, ರಾಮಶ್ಯಿ, ರಾಮರಿ ರ, ರಾಮರಿರಾ, ರಾಮರುಗಳಿ, ರಾಮರುಗಳ್ಯಿ, ರಾಮರುಗಳಿರ, or ರಾಮರುಗಳಿರಾ *O Ramas!* ಗಾನಿಯವಿ or ಗಾನಿಯವ್ಯಿ *O sweet things!*

Besides these forms, vocative particles are also placed before the vocative case. Of these ಓ, ಎಲೆ, and ಎಲ್ಯಿ, are generally prefixed to nouns without any distinction of sex or rank; ಅಗೆ or ಎಲೆಸಿ in calling a female; ಎಲ್ಯೈ in addressing a person of rank and respectability; and ಎಲೆ, ಎಲಾ, and ಎಲಾಕ್ಯ, in speaking to a person of the lowest order; as ಓ, ಎಲೆ, or ಎಲ್ಯಿರಿಸಿಗಳಿ, ಬ್ರಾಹ್ಮಣನಿ, ಪೆಂಸಸಿ *O! rushees! O! bramin! O! woman!* ಅಗೆ or ಎಲೆಸಿಪೆಂಗಸಿ *O! woman!* ಎಲ್ಯೈರಿಸಿಯಿ *O! rushee!* ಎಲಾ or ಎಲಾಕ್ಯದುಷ್ಟವಿ *O! wretch.*

Of Number.

In the Carnáṭaca language there are collective nouns, as in the English; and they may either be used in the singular number, or in the plural; as ಗ್ಯಾಧಿ or ಗ್ಯಾಧಿಗಳುಕೆಟ್ಟಿತು *the wheat spoiled;* ಧಾನ್ಯವು or ಧಾನ್ಯಗಳುದೊಚ್ಚಿತು *the grain has increased (in price);* ದನವು or ದನಗಳುಬಂತು *the cattle arrived.*

The nouns or numeral pronouns which immediately follow a numeral adjective in an uncompounded state, may be used either in the singular or plural number; as ನಾಲ್ಕುದಿಕ್ಕು or ನಾಲ್ಕುದಿಕ್ಕುಗಳು *the four quarters;* ಎರಡೈದು or ಎರಡೈದುಗಳು *two fives,* or *two times five.*

When a person of respectability is spoken of, or when speaking to an inferior with contempt or in a reproachful manner, the plural is sometimes used for the singular; as ನನ್ನಸುರು or ನನ್ನಸುರುಗಳು *my priest;* ಇವರುಬಹುಳವಿದ್ವಾಂಸರು *this person is very learned;* meaning that he is very illiterate.

Of Gender.

Nouns denoting infants and animals of the male and female kind, are distin-

guished by prefixing the words గండు and ఆఁడు, which are derived from the words గంచుసు *a man* and ఆఁ సుసు *a woman*; as గండు మొగ *a male child*; ఆఁడుమొగ *a female child*; గండుకుఱియు *a tyger*; ఆఁడుకుఱి యు *a tygress*; గండానేయు *a he elephant*; ఆఁడానేయు *a she elephant*, &c. The following words are exceptions to this rule.

ఎద్దు or దొఱ్ఱి.....*a bullock*, and ఒసవ *an ox*....ఆఁకళ్ళు....*a cow*.

టిగరు or ఎళ్ళగ..*a ram*.....కురియు.....*a sheep*.

కోణ.....*a he buffaloe*.....ఎమ్మియు....*a she buffaloe*.

కుంజు.....*a cock*.....డ్రోంటియు..*a hen*.

దొఱ్ఱె.....*a he goat*.....ఊడు.....*a she goat*.

Infants of the human race are understood by the words శిశు, మొగ, కూసు, and పసుళ్ళె; and when the young ones of quadrupeds and of other animals, such as birds, fish, insects, &c. are expressed, the word మరి is added to the noun; as ఆనేమరి *a young elephant*; కుదుశేమరి *a colt*; కోళిమరి *a chicken*; ఇలిమరి *a young rat*; మీనుమరి *a young fish*; దావుమరి *a young serpent*. The term కరు is added, to denote the young of cows and buffaloes only; as ఆఁకళ్ళకరు *a calf*; ఎమ్మెకరు *a young buffaloe*.

Nouns of Quality.

When a noun of quality is compounded with a noun or pronoun, it always precedes the noun or pronoun, as explained in the chapter of compound words; as దప్పు, దప్పవాడ, or దప్పవాదంథా, కాగదపు *thick paper*; పిరియమనుష్యను or పిరియవమ *a great man*; బళురనాడవను or బళురనాదంథావను *a clever man*.

Besides these many nouns perform the office of adjectives, by adding the participle ఉళ్ళ, signifying *possessing*, to the nominative; as ఒలపుళ్ళ *possess-*

ing strength, or *strong;* ರೂಢ್ಯವುಳ್ಳ *possessing money,* or *wealthy;* ರೂಢ್ಯವುಳ್ಳವನು or ರೂಢ್ಯವುಳ್ಳವನು *a wealthy man.*

In the Carnátaca language, when a noun of quality is used after a noun or pronoun, to express some quality, the substantive verb is omitted; and the noun of quality may either be formed into a compound word, or not; as ಅವನಾಳ್ವನು *he is a good man;* ಅವನು ಚತುರನು *he is clever.*

If a noun of quality is used after a noun or pronoun, it must agree in gender and number with the nominative to which it is added; or it must be compounded with another noun or pronoun agreeing in gender and number with the nominative first placed; as ಅವನುದ್ದನು *he is stupid;* ಅವಳ್ಚಾಣೆ *she is clever;* ಯಾವದುವಾಂಕು *which is crooked?* ಈಮನುಷ್ಯನುತುಂಟನು *that man is wicked;* ಅವನುಕರಿಯನು *he is a black man;* ಅವನುಶ್ರೇಷ್ಠನು *he is a great man;* ಅವಳುಶ್ರೇಷ್ಟೆ *she is a great woman;* ಅದುಶ್ರೇಷ್ಠವು *it is a great thing;* ಯಾರುನಿಪುಣರು *who is skilful?* ಈಬ್ರಾಹ್ಮಣನು ದಾಡ್ಡಕವಿ *that bramin is a great poet;* ಸಂಪತ್ತುಅಸ್ಥಿರವು *riches are fleeting.*

When a noun follows another noun or pronoun to describe some circumstance regarding it, it must agree in number and gender; as ಅವನುಬ್ರಾಹ್ಮಣನು *he is a bramin;* ಈಮನುಷ್ಯನುಕವಿ *this man is a poet;* ಯಾರುಅರಸರು *who are kings?* ಅವಳರಸಿ *she is a queen.*

The comparative and superlative degrees are not, as in the English language, denoted by adding an affix to the adjective, but they are expressed by the assistance of the dative, ablative, and locative cases, in the mode already mentioned.

Of Pronouns.

The crude pronouns ನಾ, ನೀ, ತಾ, ಅವ, ಆರೆ, ಆಚೆ, ಇವ, ಈಚೆ, ಈಚೆ, ದೆರ, ಒಬ್ಬ, and ಯಾವ are, in the same manner as nouns, used for the nomina-

tive singular, without any impropriety; as నాఁబంటిను or నానఁబంటిను. *I came;* నీఁబంటి or నీనఁబంటి *thou camest.*

Nouns and pronouns, properly speaking, have no possessive case, as in English. This defect is supplied by adding to the genitive case the pronouns of the third person, to denote relation or possession, and the substantive verb is omitted; as ఆబాలుఁడు గాను నన్నవాను *that boy is mine;* ఈవఁతనియ్యవఁ *this female is your's;* ఈగుఱ్ఱము కేయవనఁడు *this horse is his;* అవర్కిమనియవరు *they belong to this house.*

The pronouns have no vocative case.

నాను, the pronoun of the first person singular, ought with propriety to be used by every person when speaking of himself, and the plural నావు when two or more persons speak. When a man of rank, however, speaks of himself, he always uses the plural; and the same is generally done by persons of an inferior class, either through ignorance or presumption.

నీను serves to address another, either respectfully, disrespectfully, or with familiarity; thus, in addressing God, or one much superior, or inferior in rank, to the speaker, it is proper to say నిద్దీరు, నీశ్రీరు &c.; and the same when relations and intimate friends are speaking to each other. To use నీ, however, when addressing a person of the same rank with the speaker, unless they be upon terms of the greatest intimacy, is considered as highly disrespectful and insulting.

నీవు, the plural, is used in addressing an equal, or a person who is not much inferior in rank, with politeness; or when speaking contemptuously or reproachfully to a man or woman of inferior rank.

The pronoun తాను is the same for all the genders, and is always used with reference to some nominative of the third person preceding it; as అవనుతన్న విద్యమానవన్నద్దీరి కొంచను *he stated his case;* అవ్వరతన్నమగనన్న

ಹೊಡೆದಳು *she flogged her son;* ಅದು ತನ್ನ ದುರ್ಗುಣದಿಂದ ಕೆಟ್ಟುಹೋಯಿತು *it was corrupted by it's bad quality;* ಆ ಕುದುರೆ ತನ್ನ ಲಾಯಕ್ಕೆ ಬಂತು *that horse came to it's stable;* ಅವರು ತಮ್ಮ ಮನೆಗೆ ಹೋದರು *they went to their house.*

The plural ತಾವು is always used for the pronoun of the second person plural, when speaking to a person of superior rank; as ತಾವು ನನ್ನಲ್ಲಿ ದಯೆಮಾಡಿ ರಕ್ಷಿಸುವುದು *you must have a favorable regard for me, and protect me.*

The pronouns ಅವನು and ಅವಳು are used when speaking of inferiors or equals; but when a person of high rank, or superior to the speaker, is spoken of, the plural ಅವರು is used. The plural also is sometimes used when speaking of an inferior reproachfully or with contempt.

When a man or woman, to whom a small degree of respect is due, is spoken of, the pronouns ಆಕೆ and ಈಕೆ, or ಆಕೆ and ಈಕೆ are used; and when persons of respectability and rank are spoken of, the use of the plural ಆಕೆಯಂದಿರು and ಈಕೆಯಂದಿರು, or ಆಕೆಯಂದಿರು and ಈಕೆಯಂದಿರು is absolutely necessary. These plurals are also used to denote a single person of rank.

When a man or woman of rank and respectability is spoken of, the plural of the numeral pronoun of the masculine and feminine gender, viz. ಒಬ್ಬರು is properly used for the singular number; as ಅರಸುಗಳು ಮಾತಾಡುತ್ತಿದ್ದಲ್ಲಿ ಯೊಬ್ಬರು ತಮ್ಮ ಮಂತ್ರಿಯನ್ನು ಕರೆದು ಹೇಳಿದರು *the kings were speaking together, when one of them called his minister and said.*

The plural interrogative pronoun ಯಾರು is generally used for the singular number, and for all the genders; as ಆ ಅರಸನು ಯಾರು *who is that king?* ಆ ಸ್ತ್ರೀಯು ಯಾರು *who is that female?* ಅದು ಯಾರು *who is it?* ಆ ಜನರು ಯಾರು *who are those people?* It would, however, be more proper to use pronouns agreeing in number and gender with the nouns and pronouns to which

they refer; as ಅವನುಯಾವನು *who is he?* ಅವಳುಯಾವಳು *who is she?* ಅವರುಯಾವರು *who are they?* ಅದುಯಾವದು *which is it?* ಅವುಯಾವವು *which are they?*

Of Verbs.

A verb must always agree with it's nominative in person, number, and gender; as ರಾಮನುರಾವಣನನ್ನುಜಯಿಸಿದನು *Ráma conquered Rávana;* ಆರಸಿರನ್ನಮಗನನ್ನುನೋಡಿದಳು *the queen saw her son;* ಅರಸರುಶತ್ರುಗಳನ್ನುಕೊಂದರು *the kings killed their enemies;* ಆನೆಬಂತು *the elephant came;* ಕುದುರೆಗಳುನೀರನ್ನುಕುಡಿದವು *the horses drank water;* ರಾಮನಿಂದವಾಲಿಯುಕೊಲ್ಲಲ್ಪಟ್ಟನು *Váli was killed by Ráma;* ಕೃಷ್ಣನಿಂದದ್ರೌಪದಿರಕ್ಷಿಸಲ್ಪಟ್ಟಳು *Drowpadi was protected by Crishna;* ಅರಸನಿಂದಜನರುರಕ್ಷಿಸಲ್ಪಟ್ಟರು *the people were protected by the king;* ನಿನ್ನಿಂದೀಪುಸ್ತಕವುಬರೆಯಲ್ಪಟ್ಟಿತು *this book was written by you;* ಅವನಿಂದೀಕಾಗದಗಳುಓದಲ್ಪಟ್ಟವು *these papers were read by him.*

The active verb always governs an accusative case which comes before it, but neuters do not require an accusative; as ಅರಸುಮಂತ್ರಿಯನ್ನುನೋಡಿದನು *the king saw the minister.* A few of the active verbs carry transition upon two different objects, which are put in the accusative case; as ಬ್ರಾಹ್ಮಣನರಸನ್ನುಭೂಮಿಯನ್ನುಬೇಡಿದನು *the bramin begged the king for a piece of land;* ಹಾಲುಮನುಷ್ಯನುಹಸುವನ್ನುಹಾಲನ್ನುಕರೆದನು *the cowherd milked the cow.*

Causal verbs are formed both from neuter and active verbs. When neuter verbs are rendered causal, they become active verbs, and govern an accusative case; as ಯಜ್ಞದತ್ತನುದೇವದತ್ತನನ್ನುಮಲಗಿಸಿದನು *Yagnadatta caused Dévadatta to lie down.* If Yagnadatta is prevailed upon by another to cause Dévadatta to lie down, then the nominative of the verb in the active form must be put in the instrumental case; as ವಿಷ್ಣುಮಿತ್ರನುಯಜ್ಞದತ್ತನಿಂದದೇವದತ್ತ

ನಮ್ಮವಲಿ ಸಿದನು *Vishnumitra caused Dévadatta to lie down through the means of Yagnadatta.*

When active verbs are rendered causal, the person whom the principal agent causes to act, is put in the instrumental case; as ದೇವದತ್ತನು ವಿಷ್ಣುಮಿತ್ರನಿಂದ ಮನೆಯನ್ನು ಕಟ್ಟಿಸಿದನು *Dévadatta caused Vishnumitra to build a house.*

A very few of the active verbs, when rendered causal, require the nominative of the verb in the active form to be used in the accusative case; and a few other verbs of the same kind, require the nominative of the verb in the active form to be changed either into the accusative or instrumental case; as ಗೌಳಿ ಮತ್ತುಗಳನ್ನು ಮನೆಯನ್ನು ಸೇರಿಸಿದನು *the cowherd caused the cattle to arrive at the house;* ಉಪಾಧ್ಯಾಯನು ಶಿಷ್ಯನನ್ನು or ಶಿಷ್ಯನಿಂದ ವ್ಯಾಕರಣವನ್ನು ಓದಿಸಿದನು *the tutor caused his scholar to read grammar;* ಜನನಿ ಕೂಸನ್ನು ಅನ್ನವನ್ನು ತಿನ್ನಿಸಿದಳು *the mother caused her child to eat victuals.*

All active and causal verbs may be rendered passive. When the active verbs, and neuter causal verbs that have become active, are used in the passive sense, the agent is put in the instrumental case, and the object acted upon by the verb is put in the nominative, with which the verb must agree in number, person, and gender; as ಕೃಷ್ಣನಿಂದ ಕಂಸನು ಸಂಹರಿಸಲ್ಪಟ್ಟನು *Camsa was killed by Crishna;* ಹುಲಿಯಿಂದ ಕುದುರೆಯು ಬೆದರಿಸಲ್ಪಟ್ಟಿತು *the horse was frightened by a tyger.* In exception to this rule it is to be remarked, that when the active verbs which carry transition upon two different objects are rendered passive, the principal object of the verb is put in the nominative, and the other must be in the accusative case; as ಬ್ರಾಹ್ಮಣನಿಂದ ರಸು ಗ್ರಾಮವನ್ನು ಬೇಡಲ್ಪಟ್ಟನು *the king was asked by the bramin for a village.*

If causal verbs formed from active and neuter verbs, are used in a passive sense, both the principal agent who causes, and the person by whom the action is done, are put in the instrumental case; as ಕೃಷ್ಣನಿಂದ ಜನನಿಂದ ಕನ್ನಡವು ಕಲಿಸಲ್ಪ

ಟ್ಟಿಸು *Crishna caused Carna to be killed by Arjuna;* ಕೃಷ್ಣನಿಂದಜುನನಿಂದ ಕರ್ಣವಸ್ಕನೆಗಳ್ಪಾದಿಸಲ್ಪಟ್ಟಿವು *Crishna caused the army of Cowrava to be driven away by Arjuna.* In exception to this rule when a few verbs are rendered causal and used in a passive sense, the principal agent of the verb must be in the instrumental case, the subordinate agent in the nominative, and the object acted upon by the verb, in the accusative; as ಗೊಲ್ಲನಿಂದ ದನುಗಳ್ಳೂರನ್ನಿದಸಲ್ಪಟ್ಟಿವು *the cattle were caused by the shepherd to arrive at the village.*

A verb in the infinitive mood expresses some end or purpose, and is governed by another verb which follows it; as ಬರೆಯಬಿಕ್ಕಿಂದನು *he came to write;* ಅವನ ಸಂಗಡಮಾತಾಡಬಿಕ್ಕಿಂದಾಕ್ಕಡನು *he went to speak with him.*

The formation of the simple tenses having already been explained in the chapter of verbs, it is unnecessary to say any thing further here regarding it. The present tense of the affirmative mood in this language, is very frequently used for the future; thus ನಾನ್ನೆನಾನು ಕಚ್ಚೇರಿಗೆಂದಾನು ಕ್ರೈನೆ *I will go to-morrow to the cutcherry;* ಒರುವವಾರ ಕ್ಕೆಯಮನಿಮ್ಮ ಸಂಬಳವನ್ನುಕೊಡು ಕ್ರೈನೆ *I will give you your wages next week.* This, however, in some instances is common to the English language; for example, it is nearly the same whether we say, to-morrow I am going to the cutcherry, or to-morrow I will go to the cutcherry. The first and second forms of the future should always denote futurity; but the first form is also frequently used as an aorist; thus ಪೂರ್ವದಲ್ಲಿಮಧುರಾಪುರಿಯೆಂಬುವಪಟ್ಟಣದಲ್ಲಿ ತ್ರಿವಿಕ್ರಮನೆಂಬರಸನಿರುವನು *formerly there was a king called Trivicrama in the city called madhurapuri;* ಈಗಕೋರ್ಟ್ಟಿನಲ್ಲಿನ್ಯಾಯಸ್ಥರಿರುವರು *now the judges are in the court;* ನೀವನವಮನೆಗೆಹೋದಾಪಕ್ಷನಾಳೆಗೂಡಾಕಾಡುವನು *if you go to his house he will give you money to-morrow;* ಮೊನ್ನೆಯಲ್ಲಿಂದಾರಟ್ಟೆರ್ದಾದಮನುಷ್ಯನು ನಿನ್ನಿ ಕಂಚಿಗೆಶ್ಯಾರವನಲ್ಲಿಂದ್ಯಾಕಾ ತ್ರುಗಾಕಡುವನು, ನಾಳೆಯಲ್ಲಿಗೆಬಂದುಶ್ಯಾರವ

ನು *the man that left this the day before yesterday, arrived at conjeveram yesterday, sets out thence to-day, and will arrive here to-morrow.*

By the assistance of the substantive verb ಇರು *be,* which is added to the present and past gerunds of all verbs as an auxiliary, a compound preterit, a pluperfect, and a compound future may be formed; thus ಅವನುಮಾಡುತ್ತಾಯಿದ್ದಾನೆ *he is doing;* ಅವನುಮಾಡಿಯಿದ್ದಾನೆ *he has done;* ಅವನುಮಾಡುತ್ತಾಯಿದ್ದನು *he was doing;* ಅವನುಮಾಡಿಯಿದ್ದನು *he had done;* ಅವನುಮಾಡುತ್ತಾಯಿರುವನು *he will be doing;* ಅವನುಮಾಡಿಯಿರುವನು *he will have done,* &c.

The negative mood has only one tense, which is an aorist, and according to the context, expresses the present, past, or future; thus ಅವನಿಕಾಗದವನ್ನಿಗ ಬರೆಯನು *he does not write this paper now;* ನಿನ್ನಿಯಿಂದಿನಸಂಗತಿಯನ್ನುನಾನು ತಿಳಿಯೆನು *I did not know this circumstance yesterday;* ನಾಳೆಯವನುಹೇಳಿದ ಪ್ರಕಾರನಾನುಮಾಡೆನು *I will not act to-morrow in the manner mentioned by him.*

The imperative mood does not require any further explanation, than what had been already given in the chapter upon verbs. In using the second person singular of this mood in the common dialect, if the person addressed be an inferior, the particles ಐ or ಏ are added to the verb, to denote the sex; as ವಿಷ್ಣು ಮಿತ್ರನೀ-ಈಕೆಲಸಾಮಾಡಾ *O! Vishnumitra, do this business;* ಎಲೆಪೆಂಣೆ ನೀಇಗ್ಗಿಲಿಬಾ *O! female, come here.* The negative of the imperative mood is formed by the addition of the defective verb ಬೇಡ to an infinitive; as ನೀನಾದಬೇಡ *read not thou;* ನೀವು ಮಾತಾಡಬೇಡಿ *speak not ye.*

Gerunds.

The gerunds are used when any minor action or actions of the person who performs the main action are expressed, and they are always placed first in the

sentence, and are governed by the verb denoting the main action. The gerunds always refer to some subordinate action performed by that particular agent only which is the nominative to the final governing verb. If the minor actions be simultaneous with the main action, the present gerund is used; but if they be antecedent in point of time, the past gerund is required; and if they be of a negative nature, the negative gerund is used; thus విక్రమార్కుడు దుష్టుల న్నశిక్షించుచు శిష్టుల న్రక్షించుచు రాజ్యమేలెను *Vicramárca reigned over the kingdom, punishing the wicked, and protecting the righteous;* కృష్ణుడు మధురా పురమున్నుప్రవేశించి కంసు నమ్మర్దించుగ్రసేనునిసింహాసనమ్మునెక్కించి బలిరామనాదనేద్వారకకేగిరిచెందెను *Crishna having entered madhura, having killed Camsa, and having placed Ugraséna upon the throne, returned to dwáraka with Balaráma;* హరిశ్చంద్రుడు నింబరసుపథిమార్గమున్నుబడసెనక్కవన్నతిక్రమించెనప్రజలన్నుబాధించెనుచిరుకాలరాజ్యమున్నేలెను *the king Harish Chandra, without deviating from the path of justice, without exceeding the bounds of truth, and without oppressing his subjects, governed his kingdom during a very long period.*

In exception to the foregoing rule, it is to be observed that the past gerund has sometimes it's own nominative, independent of that of the final governing verb; thus నాను నిమ్మున్నూహించిరుదివర్షమాయెను *it is ten years since I saw you;* అవరియూరికిచెందుబహుదివసమాయెను *they arrived here many days ago.*

The past and negative gerunds are also sometimes used to denote a cause; as నీవారహస్యమున్నుప్రకటించుటమాదికిలసకిట్టినిర్వాయెను *from your having disclosed that secret, this business has terminated badly;* నీవానమయమిచ్చుటకాచదిమడుచెనింపుర్వాయెను *from your not having given money at that time, the marriage was postponed.*

Participles.

The affirmative and negative participles in this language, always perform the office of adjectives before nouns or pronouns. The participles have also the power of relative pronouns inherent in them, with reference to the noun or pronoun which immediately follows; and the use of separate relative pronouns is, therefore, unnecessary.

If an active participle be used after a nominative, the noun which follows the participle, in whatever case it may be, is the object affected by the action denoted by the participle; as నానుకొట్టివస్త్రవు *the cloth that I gave.*

If an active participle be used after an accusative case, the noun which immediately follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; as నిన్నన్నునొడిదమనుష్యను *the man that saw you.*

If an active participle be used in a passive sense, the agent of the action precedes the participle in the instrumental case, and then the object which is affected by the action follows, and is considered as the nominative, in whatever case it may be; as నన్నిందమాడల్పట్టికెలసవు *the business that was done by me.*

If the action denoted by the active participle refer to some instrument, place, or to some other subordinate correlative, the agent is placed first in the nominative, then the object in the accusative case, then the participle, and finally the instrument, place, or the other correlative, to which the action refers; as రామనురావణనన్నుకొందబాణవు *the arrow with which Ráma killed Rávana.*

If a neuter or active participle that is not preceded by a noun, be followed by a noun, the noun which follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; but the noun which follows the active participle, sometimes also becomes the object affected by the action denoted by such participle; thus ఓడిదకుదురె *the horse that ran;* బారద

మనుష్యను *the man that did not come;* నాచ్చిదమనుష్యను *the man that saw;* ఓదిదపుస్తకపు *the book that was read.*

If a neuter or active participle preceded by a noun, in whatever case it may be, be followed by a noun in the nominative case, that case must sometimes in English be translated by the instrumental, locative, or other cases, according to the meaning of the sentence; as ఆపశువుకొట్టి బ్రాహ్మణుము *the bramin to whom the cow was given;* or, *the bramin who gave the cow;* రూపాయన్ను తీసిదపెట్టిసెయు *the box from which the money was taken;* రావణానన్ను కొండబాణపు *the arrow with which Rávana was killed;* నానిరువమనెయు *the house in which I live.*

It is here to be observed, that in adding the pronoun అదు to the past and negative participles, some changes are made which require particularly to be noticed. When the pronoun అదు is added to the past participles of regular verbs, and also to the negative participles derived from regular and irregular verbs, both the final syllable ద of the participle, and the pronoun అదు, are changed into ద్దు; but if it be added to an affirmative past participle derived from an irregular verb, the penultimate letter ద్ of the pronoun అదు is doubled; thus నానుశ్శిళ్ళిద్దన్నుద్యోళిదెను *I said what I heard;* నానుశిళ్ళద్దన్నుద్యోళ్ళ *tell me that which I have not heard;* అదరల్లిశిడద్దన్నుతిగదుకొంబుబా *bring to me that which is not spoiled amongst them.*

All future participles become nouns by adding to them the pronouns అవను, అవళు, అవరు, అదు, and అళ్ళ, in order to denote an agent and it's sex; as బరెయువవను *a writer;* పాడువవళు *a songstress;* మాడువవరు *makers;* మాడువదు *the thing that makes;* మాడువవు *the things that make,* &c.

A mood corresponding with the subjunctive mood in English, is formed by the addition of the particles శి, రూ, or ఆయ్క, to the past participle, without

any distinction in respect to tense, number, or gender. This mood expresses condition, and has a present, past, or future meaning. A corresponding negative mood cannot be formed without the assistance of the past participles యిద్ద or ఆగాద.

EXAMPLE.

SINGULAR.

1 నానుమాడిదశే.....*if I do.*

2 నీనుమాడిదశే.....*if thou do.*

3 అవనుమాడిదశే.....*if he do.*
అవళుమాడిదశే.....*if she do.*
అదుమాడిదశే.....*if it do.*

PLURAL.

1 నావుమాడిదశే.....*if we do.*

2 నీవుమాడిదశే.....*if ye do.*

3 అవరుమాడిదశే.....*if they (m. and f.) do.*
అవుమాడిదశే.....*if they (n.) do.*

SINGULAR.

1 నానుకొట్టిరూ or కొట్టాగ్య.....*although I give.*

2 నీనుకొట్టిరూ or కొట్టాగ్య.....*although thou give.*

3 అవనుకొట్టిరూ or కొట్టాగ్య.....*although he give.*
అవళుకొట్టిరూ or కొట్టాగ్య.....*although she give.*
అదుకొట్టిరూ or కొట్టాగ్య.....*although it give.*

PLURAL.

1 నావుకొట్టిరూ or కొట్టాగ్య.....*although we give.*

2 నీవుకొట్టిరూ or కొట్టాగ్య.....*although ye give.*

3 అవరుకొట్టిరూ or కొట్టాగ్య.....*although they (m. and f.) give.*
అవుకొట్టిరూ or కొట్టాగ్య.....*although they (n.) give.*

Besides this, when the subjunctive mood is used in an affirmative sense, either in the present or past tense, the word ಾದ್ದಕೆ which is composed of the past participle ಾದ್ದ, from the root ಾಗು, and the subjunctive particle ಕೆ, is added to a present or past gerund; as ನಾನುಮಾಡುತ್ತಾಯಿದ್ದಕೆ *if I am doing;* ನೀವು ಮಾಡಿಯಿದ್ದಕೆ *if ye had done;* &c. And if the tense be required to be particularly restricted, it may be easily done by mentioning the particular time; as ನೀನುನಿನ್ನೆಕರೆಸಿದಕೆಯವನುಬರುವನು *if thou didst call him yesterday, he will come;* ನಾನಿಗಕೊಟ್ಟಿಕೆಯವನುತಿನ್ನುವನು *if I give him now, he will eat;* ನಾಳೆನೀಹೇಳಿದಕೆಯವನುಕೇಳಿಯಾನು *if thou will tell him to-morrow, he will hear it.*

If a subjunctive mood be required of a negative signification, the word ಾದ್ದಕೆ or ಲಾದ್ದಕೆ, which is composed of the past participle ಲಾದ, from the root ಲಾಗು, and the subjunctive particle ಕೆ, is added to a negative gerund, and is indefinite with respect to time; thus ನೀನುನಿನ್ನೆಚೆ(ಬೆ)ರಿಗೆಹೋಗಲಾದಿದ್ದಕೆ *if thou hadst not gone yesterday to the cutcherry;* ಅವಳಿಗಬಾರದಿದ್ದಕೆ *if she do not come now;* ಅವರುನಾಳೆಕೊಡದಿದ್ದಕೆ *if they do not give to-morrow.*

Moods corresponding with the potential mood in English, are formed by the addition of certain defective verbs as auxiliaries to the infinitive of another verb terminating in ಅ. The defective verbs ಊಪು and ಊರ are, however, always added to the infinitive terminating in ಲು.

The defective verbs ಊಪು and ಬಲ್ಲು, and their negatives ಊರ and ಅರಿಯ, are used to denote ability and inability. They have the personal affixes only, and are the same for all the tenses; but when the verb ಬಲ್ಲು is used after a noun, it then signifies *knowledge;* as ನಾನಾನಸಮಾಚಾರವನ್ನುಬಲ್ಲೆನು *I know that news;* ನಾನವನನ್ನುಬಲ್ಲೆ *I know him;* ನಾನದನ್ನರಿಯೆ *I do not know that.*

AFFIRMATIVE.

SINGULAR.

1 నానుమాడలాపేను or మాడబల్లేను .....*I can do.*

2 {నీనుమాడలాపే or మాడలాపి.....
నీనుమాడబల్లే or మాడబల్లి.....} *thou canst do.*

3 {అవనుమాడలాపేను or మాడబల్లను...*he can do.*
అవళుమాడలాపేళు or మాడబల్లళు.....*she can do.*
అదుమాడలాపేదు or మాడబల్లదు.....*it can do.*

PLURAL.

1 నావుమాడలాపేవు or మాడబల్లేవు.....*we can do.*

2 నీవుమాడలాపిరి or మాడబల్లిరి.....*ye can do.*

3 {అవరుమాడలాపరు or మాడబల్లరు.....*they (m. and f.) can do.*
అవుమాడలాపవు or మాడబల్లవు.....*they (n.) can do.*

NEGATIVE.

SINGULAR.

1 నానుమాడలారేను or మాడలరియేను..*I cannot do.*

2 {నీనుమాడలారే or మాడలారి .....
నీనుమాడలరియే or మాడలరియి .....} *thou canst not do.*

3 {అవనుమాడలారను or మాడలరి యను..*he cannot do.*
అవళుమాడలారళు or మాడలరియళు...*she cannot do.*
అదుమాడలారదు or మాడలరియదు....*it cannot do.*

PLURAL.

1 నావుమాడలారేవు or మాడలరియేవు....*we cannot do.*

2 నీవుమాడలారిరి or మాడలరియరి.....*ye cannot do.*

3 {అవరుమాడలారరు or మాడలరియరు ..*they (m. and f.) cannot do.*
అవుమాడలారవు or మాడలరియవు ...*they (n.) cannot do.*

The defective verb ಬೇಕು, and it's negative ಬೇಡ, when used as auxiliaries, correspond in signification with the English verbs must and must not; but when used simply after a noun, they denote want or requisition; as ನನಗೀ ಪುಸ್ತಕಗಳು ಬೇಕು *I want these books*, ನನಗೆ ರೂಪಾಯಿ ಬೇಕು *I require money*. These verbs are the same for all the tenses; the negative verb only takes the personal affixes for the second person plural.

AFFIRMATIVE.

SINGULAR.

1 ನಾನು ಮಾಡಬೇಕು ..... *I must do.*

2 ನೀನು ಮಾಡಬೇಕು ..... *thou must do.*

3 ಅವನು ಮಾಡಬೇಕು ..... *he must do.*
ಅವಳು ಮಾಡಬೇಕು ..... *she must do.*
ಅದು ಮಾಡಬೇಕು ..... *it must do.*

PLURAL.

1 ನಾವು ಮಾಡಬೇಕು ..... *we must do.*

2 ನೀವು ಮಾಡಬೇಕು ..... *ye must do.*

3 ಅವರು ಮಾಡಬೇಕು ..... *they (m. and f.) must do.*
ಅವು ಮಾಡಬೇಕು ..... *they (n.) must do.*

NEGATIVE.

SINGULAR.

1 ನಾನು ಮಾಡಬೇಡ ..... *I must not do.*

2 ನೀನು ಮಾಡಬೇಡ ..... *thou must not do.*

3 ಅವನು ಮಾಡಬೇಡ ..... *he must not do.*
ಅವಳು ಮಾಡಬೇಡ ..... *she must not do.*
ಅದು ಮಾಡಬೇಡ ..... *it must not do.*

PLURAL.

1 నావుమాడబ్ಯೆಡ.....*we must not do.*

2 నీవుమాడబ್ಯೆಡ, మాడబ್ಯೆದిor మాడబ್ಯೆದిరి....*ye must not do.*

3 అవరుమాడబ್ಯೆడ.....*they (m. and f.) must not do.*
అవుమాడబ್ಯೆడ or మాడబ್ಯೆడవు.....*they (n.) must not do.*

The defective verb of the third person neuter బరుదు, and it's negative బారదు, which are derived from the root బకు *come*, when used as auxiliary verbs, express liberty or possibility; and must be translated by the words may and may not. These verbs are the same for all the tenses and genders; but in some places they denote the act of coming only; thus:

AFFIRMATIVE.

SINGULAR.

1 నానుమాడబరుదు.....*I may do.*

2 నీనుమాడబరుదు.....*thou mayest do.*

3 అవనుమాడబరుదు.....*he may do.*
అవళుమాడబరుదు.....*she may do.*
అదుమాడబరుదు.....*it may do.*

PLURAL.

1 నావుమాడబరుదు.....*we may do.*

2 నీవుమాడబరుదు.....*ye may do.*

3 అవరుమాడబరుదు.....*they (m. and f.) may do.*
అవుమాడబరుదు.....*they (n.) may do.*

NEGATIVE.

SINGULAR.

1 నానుమాడబారదు.....*I may not do.*

2 నీనుమాడబారదు.....*thou mayest not do.*

3 అవసుమాడబారదు.....*he may not do.*
అవళుమాడబారదు.....*she may not do.*
అదుమాడబారదు.....*it may not do.*

PLURAL.

1 నావుమాబబారదు.....*we may not do.*
2 నీవుమాడబారదు.....*ye may not do.*
3 అవరుమాడబారదు.....*they (m. and f.) may not do.*
అవుమాడబారదు.....*they (n.) may not do.*

The verb కూడువదు being the third person neuter, and it's negative కూడదు, which are derived from the root కూడు *join*, when used as auxiliaries, express possibility or liberty, and impossibility; and must be translated by the words may and may not. In other situations they denote the act of joining only; as అవనల్లికూడిదము *he joined there.*

AFFIRMATIVE.

SINGULAR.

1 నానుండ్యాగ కూడువదు.....*I may go.*
2 నీనుండ్యాగ కూడువదు.....*thou mayest go.*
3 అవసుండ్యాగ కూడువదు.....*he may go.*
అవళుండ్యాగ కూడువదు.....*she may go.*
అదుండ్యాగ కూడువదు.....*it may go.*

PLURAL.

1 నావుండ్యాగ కూడువదు.....*we may go.*
2 నీవుండ్యాగ కూడువదు.....*ye may go.*
3 అవరుండ్యాగ కూడువదు.....*they (m. and f.) may go.*
అవుండ్యాగ కూడువదు.....*they (n.) may go.*

NEGATIVE.

SINGULAR.

1 ನಾನುಬಾರ್ದಿಗ್ ಕೂಡದು.....*I may not go.*

2 ನೀನುಬಾರ್ದಿಗ್ ಕೂಡದು.....*thou mayest not go.*

3 ಅವನುಬಾರ್ದಿಗ್ ಕೂಡದು.....*he may not go.*
ಅವಳುಬಾರ್ದಿಗ್ ಕೂಡದು.....*she may not go.*
ಅದುಬಾರ್ದಿಗ್ ಕೂಡದು.....*it may not go.*

PLURAL.

1 ನಾವುಬಾರ್ದಿಗ್ ಕೂಡದು.....*we may not go.*

2 ನೀವುಬಾರ್ದಿಗ್ ಕೂಡದು.....*ye may not go.*

3 ಅವರುಬಾರ್ದಿಗ್ ಕೂಡದು.....*they (m. and f.) may not go.*
ಅವುಬಾರ್ದಿಗ್ ಕೂಡದು.....*they (n.) may not go.*

The defective verb ತಕ್ಕದ್ದು is used as an auxiliary to denote fitness or propriety, and is equivalent to the English auxiliary verb *ought*. This verb has no restriction as to time; nor has it a negative form. This defect is supplied by the defective verb ಕೂಡದು; thus:

AFFIRMATIVE.

SINGULAR.

1 ನಾನುಬರೆಯತಕ್ಕದ್ದು.....*I ought to write.*

2 ನೀನುಬರೆಯತಕ್ಕದ್ದು.....*thou oughtest to write.*

3 ಅವನುಬರೆಯತಕ್ಕದ್ದು.....*he ought to write.*
ಅವಳುಬರೆಯತಕ್ಕದ್ದು.....*she ought to write.*
ಅದುಬರೆಯತಕ್ಕದ್ದು.....*it ought to write.*

PLURAL.

1 ನಾವುಬರೆಯತಕ್ಕದ್ದು.....*we ought to write.*

2 ನೀವುಬರೆಯತಕ್ಕದ್ದು.....*ye ought to write.*

3 { అవరుఁబరియ రెక్కఁడ్డు.....*they (m. & f.) ought to write.*
{ అవుఁబరి య రెక్కఁడ్డు.....*they (n.) ought to write.*

NEGATIVE.

నానుఁబరియకూడదు.....*I ought not to write, &c.*

Besides the verbs that have already been mentioned as corresponding with the potential mood, there are several others, the use of which it is necessary to explain, as they might otherwise embarrass, or even mislead, the student.

The present and aorist tenses of the root రాక్కు *go*, when added to an infinitive terminating in అ, denote futurity; as నానుఁజదరాక్కుతివి *I am going to read*; నానునాక్కడంరాక్కుదీను *I will see*, &c.

The verbs కొడు, కొడిసు, or ఈసు, signifying *give* or *allow*, when added to an infinitive as auxiliaries, denote the act of allowing or permitting a thing to be done; thus కొడు and కొడిసు are added to the infinitive terminating in అ, and ఈసు to that terminating in అలు; as అవనస్నఁబరియఁగాడు *allow him to write*; నన్నస్నునడియఁగొడిసు *let me* or *allow me to walk*; అవనస్నుమాడలిసు *allow him to do.*

The defective verb ఒల్లు is used as an auxiliary to denote want of consent, and is always added to an infinitive terminating in లు. It has the personal affixes only, and always expresses negation; as:

SINGULAR.

1 నానుమాడలాల్లేమ.....*I will not do.*
2 నీనుమాడలాల్లే.....*thou will not do.*
3 { అవనుమాడలాల్లను.....*he will not do.*
{ అవళుమాడలాల్లళు.....*she will not do.*
{ అదుమాడలాల్లదు.....*it will not do.*

PLURAL.

1 నావుమాడలాల్లేవ.....*we will not do.*

2 ಏಳು ಮಾಡಲಾಪ್ಪಿರಿ.....ye will not do.

3 {ಅವರು ಮಾಡಲಾಪ್ಪರು.....they (m. and f.) will not do.
{ಅವು ಮಾಡಲಾಪ್ಪವು.....they (n.) will not do.

When the irregular verb ಪಡು *suffer*, is added to neuter nouns denoting bodily suffering or mental affection, a compound verb is formed of a neuter signification; as ಭಯಪಡು *fear*; ಆಶ್ಚರ್ಯಪಡು *love*; ವಿಚಾರಪಡು *be sorrowful*.

The verb ಕೊಳ್ಳು, implying the act of buying or taking, when added to a past gerund, restricts the action denoted by the gerund exclusively to the agent; as ಆತನು ನಾಮನಿಗ್ಯಾಸ್ತರ್‌ಕ್ಕಾಂದು ಕರಾರುಮಾಡಿಕೊಂಡನು *he has made an agreement (for himself) about that house*; ಆತನು ಆ ಪತ್ರವನ್ನು ವಾಚಿಸಿಕೊಂಡನು *he read the paper (for his own benefit)*.

The verbs ಕೊಡು and ಬಿಡು, when added to a gerund, give a meaning directly contrary to the above, and denote that the agent has no benefit in the action; as ಅವನು ಒಂದು ಕಾಗದವನ್ನು ಬರೆದುಕೊಟ್ಟನು *he wrote a paper (for some other person)*; ಅವನಿಗೆ ಆ ರೂಪಾಯನ್ನು ಕೊಟ್ಟುಬಿಡು *give him the money*.

The verbs ಇರು and ಯಿರು, when added to present gerunds, denote the action expressed by the gerund to be habitual, and of continuance; as ಅವನು ಪರೋಪಕಾರಮಾಡುತ್ತಾ ಇದ್ದನು *he continued to do kindness*; ಅವನು ಪುಸ್ತಕಗಳನ್ನು ಓದುತ್ತಾ ಯಿದ್ದನು *he was in the habit of reading books*.

When the pronouns ಅವನು, ಅವಳು, ಅದು, and their plurals, are added to the participle ಆಳ್, signifying *being*, and also when the affix ವ and the personal affixes, with the exception of ಅದು and ಅವು, are added to the same, and used after an infinitive terminating in ಲು, it denotes an obligation without any reference to time, as in the following examples.

2 నీవు మాడలార್ರಿ.....ye will not do.

2 {అవರು మాడలార್ರರು.....they (m. and f.) will not do.
{అವು మాడలార್ರವು.....they (n.) will not do.

When the irregular verb ಪಡು *suffer*, is added to neuter nouns denoting bodily suffering or mental affection, a compound verb is formed of a neuter signification; as ಭಯಪಡು *fear*; ಅಪೇಕ್ಷೆಪಡು *love*; ವಿಚಾರಪಡು *be sorrowful.*

The verb ಕೊ್ಳು, implying the act of buying or taking, when added to a past gerund, restricts the action denoted by the gerund exclusively to the agent; as ಅವನು ನಾವನೆಗ್ಯಾಸ್ತರ್ಕಾಂದು ಕರಾರುಮಾಡಿಕೊಂಡನು *he has made an agreement (for himself) about that house*; ಅವನು ಆ ಕಾಗದವನ್ನು ವಾಚಿಸಿಕೊಂಡನು *he read the paper (for his own benefit).*

The verbs ಕೊಡು and ಬಿಡು, when added to a gerund, give a meaning directly contrary to the above, and denote that the agent has no benefit in the action; as ಅವನು ಕಾಗದವನ್ನು ಬರೆದುಕೊಟ್ಟನು *he wrote a paper (for some other person)*; ಅವನಿಗೆ ರೂಪಾಯಿಯನ್ನು ಕೊಟ್ಟುಬಿಡು *give him the money.*

The verbs ಇರು and ಇರು, when added to present gerunds, denote the action expressed by the gerund to be habitual, and of continuance; as ಅವನು ಪಕಾರಮಾಡುತ್ತಾ ಬಂದನು *he continued to do kindness*; ಅವನು ಪುಸ್ತಕಗಳನ್ನು ಓದುತ್ತಾ ಇದ್ದನು *he was in the habit of reading books.*

When the pronouns ಅವನು, ಅವಳು, ಅದು, and their plurals, are added to the participle ಆಗಿ, signifying *being*, and also when the affix ವ and the personal affixes, with the exception of ಅದು and ಅವು, are added to the same, and used after an infinitive terminating in ಲು, it denotes an obligation without any reference to time, as in the following examples.

SINGULAR.

1 నానుకొడలుళ్ళవను or కొడలుళ్ళేను....*I am to pay.*

2 నీను కొడలుళ్ళవను or కొడలుళ్ళవి.....*thou art to pay.*

3 అవను కొడలుళ్ళవను .....*he is to pay.*
అవళు కొడలుళ్ళవళు.....*she is to pay.*
అదు కొడలుళ్ళదు.....*it is to pay.*

PLURAL.

1 నావుకొడలుళ్ళవరు కొడలుళ్ళేవు.....*we are to pay.*

2 నీవుకొడలుళ్ళవరు or కొడలుళ్ళవి .....*ye are to pay.*

3 అవరుకొడలుళ్ళవరు .....*they (m. and f.) are to pay.*
అవు కొడలుళ్ళవు.....*they (n.) are to pay.*

The neuter defective verbs ఉంటు and ఉళ్ళవు, signifying *there is*, or *there are*, denote the existence of a thing, and have neither the personal affixes nor those of time, but are used for all the tenses without any reference to time, sex, or number; as ఒబ్బబ్రాహ్మణనుంటు *there was a bramin;* అరసరుంటు *there are kings;* స్త్రీయరుంటు *there are females;* ఆనెగళుంటు or ఉళ్ళవు *there are elephants;* ఆదేశదల్లిచలువకుదురెగళుళ్ళవు *there are good horses in that country.* Their negative ఇల్ల, when added to a noun denotes the non-existence of a thing; and when it follows an infinitive terminating in లు, it denotes the negation of the action implied by the infinitive. It is also used as a negative answer to a question; thus ఈపెట్టిగెయల్లిరువుదిల్ల *there is no money in this chest;* అవనల్లియిల్ల *he is not there;* నీమ్మాదలిల్ల *ye did not read;* అవనుకేళలిల్ల *he did not hear;* ఆవూరినల్లియానెగళుంటే

are there elephants in that country? ಇಲ್ಲ *no.* ಈಕೆಲಸನೀವುಮಾಡಿದ್ದುಂಟೋ *did you do this business?* ಇಲ್ಲ *no.* This word defines neither time, gender, person, nor number.

The defective verb ಕಾವುದು, signifies *it is*, or *yes*. This verb is used as an answer to a question, and denotes the affirmation of the action and of the genus; thus ನಿನ್ನವನುನೋಡಿದನೋ *did he see thee?* ಕಾವುದು *yes;* ಆಪುಸ್ತಕವವನದೋ *is that his book?* ಕಾವುದು *yes;* ಇದುಚೆನ್ನಪೋ *is this gold?* ಕಾವುದು *yes;* ಇದುಕಲ್ಲೋ *is this stone?* ಕಾವುದು *yes.* It's negative ಅಲ್ಲ, signifying *no*, is used to deny the genus, but not the existence of the object; as ಅದುಪರ್ವತವೋ *is it a mountain?* ಅಲ್ಲ *no;* ಅದುಮೋಡವು *it is a cloud;* ಅದುವಜ್ರವೋ *is that a diamond?* ಅಲ್ಲ *no;* ಅದುಗಾಜಿನಶಕಲವು *it is a picce of glass.*

The defective verb ಸಾಕು, signifies *enough*, or *it suffices*, but is not determinate in respect to tense, person, gender, or number; thus ನಿನಗೀಕಾಸುಸಾಕು *this money is enough for thee;* ಅವನಸಂಗಡಯುದ್ಧಮಾಡಲೀಸೈನ್ಯಸಾಕು *these forces are sufficient to give him battle.*

When two or more nominatives are used in a sentence, the verb must be of the plural number, agreeing in person and gender with the noun last placed; as ರಾಮನುಲಕ್ಷ್ಮಣನುಹನುಮಂತನುಜಯಿಸಿದರು *Ráma, Lacshmana, and Hanumanta, conquered;* ಅರಸುಗಳುಅರಸಿಯುಆನೆಯುಬಂದವು *the kings, queen, and the elephant, are come;* ತಂದೆಯುತಾಯಿಯುಕೂಸುಗಳುಸುಖವಾಗಿಯಿದ್ದವು *the father, mother, and the children, lived happily;* ಕೃಷ್ಣನಿಂದಕಂಸನುಆವನಾನೆಯುಸೊಲ್ಲಲ್ಪಟ್ಟವು *Camsa and his elephant were killed by Crishna.* If the nominative, however, be a collective noun, the verb may be either of the singular or plural number; as ಕುದುರೆಬಂದು or ಕುದುರೆಬಂದವು *the horses came.*

When two or more nominatives of different genders, are used together in a

sentence, the verb and the pronoun that refer to them must be of the plural number; and must agree in gender with the nominative last placed; thus ಆಕೆಯನ್ನೂ ಅಣ್ಣನಿಂಗಸ್ಸೂ ಅಲ್ಲಿಗೆಹೋದಾದರವರನ್ನು ನಾನು ನೋಡಿದೆನು *the cows and the female are gone thither, and I saw them;* ಆಮನುಷ್ಯನೂ ಅವನಹೆಂಡತಿಯೂ ಗಿಳಿಯೂ ಬರುತ್ತಾರೆಯವುಗಳಿಗೆ ಬಂದುಶೇರಿದಾಗ ನಾನು ನಿಮಗೆ ತಿಳಿಸುತ್ತೇನೆ *that man, his wife, and the parrot, are coming; and, when they arrive, I will let you know.*

When two or more personal pronouns of the singular or plural number are used together in a sentence, if one of them be of the first person, the verb or pronoun which refers to them, must be of the first person plural; as ಅವನೂನೀನೂನಾನಾಮ್ಮೈಸೂರಿಗೆಹೋದೆವು ನಾವಲ್ಲಿರುವಾಗ ಸುಖವಾಗಿದ್ದೆವು *he, thou, and I, went to Mysoor; and, whilst we resided there, we lived very happily.* But, if one of them be of the second person, and there be no first person in the sentence, the verb or the pronoun which refers to them must be of the second person plural; thus ನೀನೂ ಅವನೂ ಬುದ್ಧಿವಂತರಾಗಿದ್ದೀರಿ ಆದದರಿಂದ ನಿಮಗೆ ಪುಸ್ತಕವನ್ನು ಕೊಡುವೆನು *thou and he are sensible; and I, therefore, will give you this book,*

The first and third persons singular of verbs in the past tense, and in the first form of the future in the affirmative and negative moods, are frequently, without impropriety, deprived of the final syllable ನು of the personal affix; thus ನಾನು ಬಂದೆನು or ಬಂದೆ *I came;* ಅವನು ಮಾಡಿದನು or ಮಾಡಿದ *he did;* ನಾನು ಮಾಡುವೆನು or ಮಾಡುವೆ *I will do;* ಅವನು ಕೂಗುವನು or ಕೂಗುವ *he will dance;* ನಾನು ಹಾಡೆನು or ಹಾಡೆ *I will not sing;* ಅವನು ಬರೆಯನು or ಬರೆಯ *he will not write.*

The first, second, and third personal pronouns are frequently omitted when nominatives to a verb, without any impropriety, and are understood by the termination of the verb; thus ಬಂದೆನು or ಬಂದೆ *I came;* ನೋಡಿದಿ *thou sawest;* ಓದಿದನು or ಓದಿದ *he read;* ಹಾಡಿದಳು *she sang;* ಹೇಳಿದರು *they told;* ಓಡಿತು *it ran;* ಬಂದವು *they (n.) arrived.*

When the present gerund is twice repeated, it denotes the gradual progress of an action, or the continuance of it; thus ಅವನುಮೆಲ್ಲಗೆಹೋಹುದಕ್ಕೆಹೋಹುದಕ್ಕೆ ಹೊತ್ತಾರೆಯಾಹೊತ್ತಿಗೆಆಪಟ್ಟಣವನ್ನುಮುಟ್ಟುವನು *by continuing to go slowly, he will reach that city to-night*; ಈಭಾಷೆನಿಮಗೆಇಗಲುಕಠಿಣವಾಗಿಕಾಣುತ್ತದೆ ಪದೇಪದೆಶಿಲಿಸುತ್ತಾಯೇಹುದಕ್ಕೆಹುದಕ್ಕೆಸುಲಭವಾದೀತು *this language appears to you very difficult now, but by your continuing to read, it will become easy*; ಇಂದುಹೊತ್ತಾರೆಯಹೊತ್ತಾಯವನನಡತೆಯನಿಮಗೆತಿಳಿದೀತು *you will learn his conduct by degrees.*

When various minor actions of others are represented as contemporaneous with the chief action performed by the principal person mentioned in the sentence, a number of infinitives terminating in ಲು are placed before the verb denoting the main action, and sometimes the past gerund ಆಗಿ is also added to the infinitives; as ಲಂಕಾಪಟ್ಟಣದಲ್ಲಿರಾಕ್ಷಸಸ್ತ್ರೀಯರುಕಿಬಸಲುವಾನರಸ್ತ್ರೀಯರುಸಂತ್ರಾಸಿಸಲು ದೇವತೆಗಳುರಾಮಜಯವನ್ನುಪ್ರಾರ್ಥಿಸಲು ಶ್ರೀರಾಮನುದುರ್ಜನನಾದರಾವಣನನ್ನುಸಂಹರಿಸಿದನು or ಲಂಕಾಪಟ್ಟಣದಲ್ಲಿರಾಕ್ಷಸಸ್ತ್ರೀಯರುಕಿಬಸಲಾಗಿವಾನರಸ್ತ್ರೀಯರುಸಂತ್ರಾಸಿಸಲಾಗಿದೇವತೆಗಳುರಾಮಜಯವನ್ನುಪ್ರಾರ್ಥಿಸಲಾಗಿಶ್ರೀರಾಮನುದುರ್ಜನನಾದರಾವಣನನ್ನುಸಂಹರಿಸಿದನು *whilst the forces of the Rácshasas were grieving in the city of lanca, whilst the forces of the Vánarás were rejoicing, and whilst the Dévás were praying for the victory of Ráma, Ráma killed the wicked Rávana.*

In some places the repetition of the same word gives a peculiar meaning, according to the mode in which it is used; and this often occurs both in speaking and writing; thus the repetition of a noun, and sometimes with the addition of ಆಗಿ, expresses excess in degree, quality, and quantity, and abundance, and also sometimes denotes each; the repetition of an adjective expresses excess in degree and quality; of a verb of the affirmative mood, contempt and ironical

reproach ; of a past gerund, habitual continuance; and of a word imitating a sound, imitation.

EXAMPLES.

ಆಮಾರ್ಗವುಮುಳ್ಳುಮಯವಾಗಿಯದೆ *that path is thorny;* ಮನುಷ್ಯಮನುಷ್ಯನಿಗೊಂದ್ವರಹಾಪ್ರಕಾರ *at one pagoda each person ;* ತಿಂಗಳುತಿಂಗಳಿಗೊಂದುವರಹಾಮೀಶಿ *at one pagoda per month ;* ದಾಡ್ಡದಾಡ್ಡಕುದುರೆಗಳು *very large horses ;* ಅವನುಮಾಡಿದಮಾಡಿದ *he has done,* **that is to say,** *he has not done ;* ಅವನನ್ನುಕೇಳ್ಕೇಳ್ಕೇಳಿನಾಕಾಯಿತು *I am tired of constantly asking him ;* ಗಳಗಳೆಂದುಥನಿಯಾಯಿತು *it sounded galagala.*

Of Indeclinable Words and Particles.

The postpositions ಸಂಗಡ, ಸಂಗಾತೆ, ಒಡನೆ, ಕೂಡ *with;* ಬಗ್ಗೆ, ನಿಮಿತ್ತ, ನಿಮಿತ್ತ, ನಿಮಿತ್ತವಾಗಿ, ನಿಮಿತ್ತಕಾಗಿ *on account of ;* ತನಕ, ವರಿಗೆ, ಮಟ್ಟಿಗೆ, ಪರ್ಯಂತ *till, until,* or *as far as,* ಸುತ್ತ, ಸುತ್ತಲು, ಸುತ್ತು *about,* or *around ;* ಬಳಿಕ, ತರುವಾಯ *after ;* and ಬಳಿಯ *near ;* are always added to nouns in the genitive case ; and ಓಸರ, ಓಸ್ಕರ, or ಓಸ್ಕರವಾಗಿ, *for ;* ಗಿಂತ, ಗಿಂತಲು, ಅಂತೆ, or ಅಂತೆಲು *than;* and ಮುಂಚೆ, or ಮುಂಚಿತವಾಗಿ *before ;* to nouns in the dative case, to denote relation; as will be perceived in the following examples.

ಸಂಗಡ, ಸಂಗಾತೆ, ಒಡನೆ, ಕೂಡ *with.*

ಅರಸನಸಂಗಡಪ್ರಧಾನಿಮಾತಾಡುತ್ತಿದ್ದನು *the minister was speaking with the king ;* ಆಕಳಿನಸಂಗಾತೆಕರುಹೋಯಿತು *the calf went with the cow;* ನೀನುನನ್ನೊಡನೆಮಾತಾಡಬೇಡ *speak not thou with me;* ಈಸಂಗತಿಯೊಡನೆವಿಶ್ಯರಿದಕಾಗದಗಳೆಲ್ಲಿಯವೆ *where are the papers connected with this business?* ಅವನಕೂಡಯಾರುಹೋದರು *who went with him?* It is to be observed that these postpositions are not used as prepositions are in English, when an instrumental cause is to be expressed ; thus, when we say, *he stabbed her with a dagger,* it must be translated ಅವನವಳನ್ನುಕಠಾರಿಯಿಂದಿರಿದನು, not ಕಠಾರಿಯಸಂಗಾತೆ &c.

ಬಗ್ಗೆ, ನಿಮಿತ್ತ, ಕುರಿತು, ಕುರಿತಾಗಿ *on account of.*

ಆಮನೆಯ ಬಗ್ಗೆ ಮಾತಾಡುತ್ತಿದ್ದೆನು *I was speaking regarding that house;* ಈಕೆಲಸದ ನಿಮಿತ್ತವಾಗಿ ಭಯಪಡಬೇಡಿರಿ *fear not on account of this business;* ಈರೂಪಾಯನ್ನು ಕೊಡುವದರ ಕುರಿತು ಅವನನ್ನು ಕರೆಸಿದೆನು *I called him in order to give him this money.* These postpositions are also sometimes added to participles; as ನಾನಾಕುದುರೆಯನ್ನು ಕೊಳ್ಳುವ ನಿಮಿತ್ತವಾಗಿಯೇ ಬ್ರಾಮಣನನ್ನು ಕಳುಹಿಸಿದೆನು *I sent a man in order to purchase that horse.*

ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, ಮಟ್ಟಿಗೆ *till, until,* or *as far as.*

ನಾನು ಶ್ರೀರಂಗಪಟ್ಟಣದ ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, or ಮಟ್ಟಿಗೆ, ನೋಡಿಯಿದ್ದೇನೆ *I have seen (the country) as far as Seringapatam;* ಆರುತಿಂಗಳಗಳ, ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, or ಮಟ್ಟಿಗೆಯ ವರಿಗೆ ಸಂಬಳ ಕೊಡುತ್ತಾಯಿದ್ದರು *they continued to give him wages till six months ago.* These postpositions are also sometimes added to participles; as ಅರಸರು ಮನೆಯಿಂದ ಹೊರಡುವ ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, or ಮಟ್ಟಿಗೆ ನಾನು ಪ್ರಧಾನಿಯ ಸಂಗಡ ಮಾತಾಡುತ್ತಿದ್ದೆನು *I was speaking to the minister till the king set out from his palace.* When the last of these postpositions ಮಟ್ಟಿಗೆ is added to certain pronouns, it must be translated into English in the following manner; ನಿನ್ನ ಮಟ್ಟಿಗೆ ನೀನು ಮಾತಾಡು *speak thou for thyself only;* ಅವನ ಮಟ್ಟಿಗೆಯವನು ಜಾಗ್ರತೆಯಾಗಿರಬೇಕು *he himself must be careful.*

ಸುತ್ತ, ಸುತ್ತು, ಸುತ್ತಲು *about,* or *around.*

ಅವನ ಸುತ್ತ, ಸುತ್ತು, or ಸುತ್ತಲಿರುವ ಮನುಷ್ಯರು ಬಹಳ ಯೋಗ್ಯರು *the persons about him are very respectable;* ಆಬಾವಿಯ ಸುತ್ತ ಸುತ್ತು, or ಸುತ್ತಲೂ ಗೋಡೆ ಕಟ್ಟಿಸಬೇಕು ಇಲ್ಲದಿದ್ದರೆ ಬಹಳ ಅಪಾಯವಾಗಿದ್ದೀತು *a wall must be raised around that well, or it will prove dangerous.*

ಬಳಿಕ, ತರುವಾಯ *after.*

ಅದರಬಳಿಕ or ತರುವಾಯಆಕೆಲಸವಿನಾಯಿತು *what became of that business after that?* ಆಾಕಾಗದಗಳ ಸ್ವಾಧ್ಯಾಯದಬಳಿಕ or ತರುವಾಯಾನಂಗತವಿಷಯವಿಶದವಾಗಿತಿಳಿದ್ಕಿರುತ್ತದೆ *you will become acquainted with this subject after perusing those papers.* These postpositions are also sometimes added to the past participles; as ನೀವಾರಿಸಿಂದಾಕ್ಕಾದಬಳಿಕ or ತರುವಾಯ ನನಗೆತ್ರಾಬರೆಯಲಿಲ್ಲ *you have not written to me since you proceeded to your village;* ನೀವುಹೇಳಿದಬಳಿಕ or ತರುವಾಯನನಗೀಸಮಾಚಾರ ಪರಿಚಯವಾಯಿತು *after you had stated this news, I became acquainted with it.*

ಬಳಿಯ, ಬಳಿಯಲ್ಲಿ *near.*

ನೀನವನಬಳಿಯಹಾಗೆಹೋಗಬೇಡ *do not go near him;* ಅವನಬಳಿಯಲ್ಲಿದ್ದಜನರು ಬಹಳಬುದ್ಧಿವಂತರು *the persons that were near him are very sensible.* The word ಬಳಿ takes also the affixes of the instrumental and dative cases; as ಅರಸನಬಳಿಯಿಂದಬಂದಮನುಷ್ಯನು *the man that came from the king;* ಅವನರಮನೆಯಬಳಿಗೆಹೋದಾಕ್ಕಾದನು *he went towards the palace.*

ಕೊಸ್ಕರ, ಓಸರ *for, in order, or regarding.*

ಈಸಾಮಾನುಗಳುಮನೆಯನ್ನುಕಟ್ಟುವದಕ್ಕೋಸ್ಕರತರಲ್ಪಟ್ಟಿವೆ *these materials were brought for the purpose of building a house;* ಅವನುಹಾಗುತಪ್ಪಿಸಿಕೊಳ್ಳುವದಕ್ಕೋಸ್ಕರಹೀಗೆಮಾತಾಡುತ್ತಾನೆ *he speaks in this manner in order that he may escape;* ನಿನಗೋಸ್ಕರವನಸಂಗಡನಿನ್ನೆಮಾತಾಡುತ್ತಿದ್ದೆನು *I was speaking to him yesterday regarding you.* These postpositions are added to the participles also; but they are not used in places where the English word *for* is used to signify *instead of.*

ಗಿಂತ, ಗಿಂತಲು, ಅಂತ, ಅಂತಲು *than.*

ಅವನಿಗಿಂತಲುನೀನುಬುದ್ಧಿವಂತನು *thou art wiser than he;* ನನ್ನಕುದುರೆಗಿಂತಲೂನಿಮ್ಮಕುದುರೆದಾಡ್ಡದು *your horse is greater than mine;* ಆಾಪಟ್ಟಿಗಾಕ್ಕಿಂತ

or ಊರಪಟ್ಟಿಗಾಕ್ಕಿಂತಲಿಕ್ಕಪಟ್ಟಿಗಾ ಬಹಳವಿಶಾಲವಾದದ್ದು *this city is more spacious than that.*

ಮುಂಚೆ, ಮುಂಚಿತವಾಗಿ *before.*

ನನಗಿಮುಂಚೆಯವನುಮಾತಾಡುತ್ತಿದ್ದನು *he was speaking before me;* ನೀವು ಮುಂಚಿತವಾಗಿನನಗಿದ್ದೀಯಿದ್ದಶೆನಾನವನಸಂಗಡಮಾತಾಡಿರುವೆ *if you had told me before, I would have spoken to him.* They are added to the present and negative participles also; as ನಾನುಹೇಳುವಮುಂಚಿನಿನು ಮಾತಾಡಬೇಡ *speak not before I tell you;* but they are not used to express the word before, when signifying presence. In such places the word ಮುಂದೆ or ಎದುರಿಗೆ is used; as ಊರತೆಪ್ಪುಮಾಡಿದವನುಮ್ಯಾಜಿಸ್ತ್ರೇಟಿನವರಮುಂದೆ or ಎದುರಿಗಿತಂದಲ್ಪಟ್ಟನು *the offender was brought before the magistrate.*

ಮೇಲೆ *upon* or *above,* ಕೆಳಗೆ *down, under,* or *below,* are also used as postpositions, and added to genitives; and ಮೇಲೆ is sometimes added to the past and negative participles also; as ಈಕಾಗದಗಳನ್ನುಮೇಜಿಯಮೇಲಿಡು *leave these papers upon the table;* ನಿವುಬಂದಮೇಲೆನನಗಿವಿನಿಪುಮಾಡಿರಿ *remind me on your coming;* ಊಮೇಲೆನಾನುನನ್ನಮವಿಸಿಂದಾಗಿನು *upon that I went to my house;* ಮೇಲೆನಾಕಾಡಿದಶೆನಕ್ಷತ್ರಗಳುಕಾಣುತ್ತವೆ *if you look above, the stars appear;* ಊಮರದಕೆಳಗೆ ಗಾಚ್ಚಮನುಷ್ಯನುಕೂತಿದ್ದನು *a man was sitting under that tree;* ಭೂಮಿಯಕೆಳಗೆ *under* or *below the ground.*

ದಾಕ್ರ್ಕೆ, ದಾರಕ್ಕೆ, or ದಾಕ್ರ್ಕಾಗಿ *without, except, but,* or *unless.*

When these postpositions are added to an accusative, they signify *without* or *except;* and, if added to any word terminating with the emphatic ಏ, they signify *but;* and when joined to a verb of the subjunctive mood terminating in ಶಿ, and the emphatic ಏ, they signify *unless;* as ನಿವ್ಮನ್ನುದಾಕ್ರ್ಕಾಗಿನಾನಿಶಿ ಅಸವನ್ನುಮಾಡಲಾರೆ *I cannot do this business without you;* ಅವನದಾಕ್ರ್ಕೆ ನಿವೆಲ್ಲರುಬಂದ್ರಿ *come all of you except him;* ನಾನವನನ್ನುನಾಡಿದ್ದೀದಾ

ತ್ರ್ಯವನಸಂಗಡಮಾತಾಡಲಿಲ್ಲ *I saw him, but did not speak to him;* ನೀವು ಕೇಳಿದಕ್ಕಿಂತಾರತೆವಸುಕಾಡುವದಿಲ್ಲ *he will not give it, unless you ask for it.*

Adverbs.

An adverb in this language is not, as in English, used at the end of a sentence, but always precedes a noun of quality, a verb, a participle, or a gerund, and sometimes also another adverb, to express some circumstance regarding it; as ಅವನುಬಹಳದಾಡ್ಡಮನುಷ್ಯನು *he is very great man;* ಅವಮೆಲ್ಲಗೆಮಾತಾಡುತ್ತಾನೆ *he speaks slowly;* ಅವನುನೆಟ್ಟಗೆಹೋದನು *he went straightly;* ಅಲ್ಲಿಂದತಿರಿಗಿಬಂದಮನುಷ್ಯನು *the man that returned thence;* ನೀನುಬೇಗವಾಗಿಹೋಗಿಯಲ್ಲಿಕಾದುಕೊಂಡಿರಬೇಕು *you must go soon, and remain in attendance there;* ಅವನುಬಹಳಜಾಗ್ರತೆಯಾಗಿನಡಿದುಕೊಂಡನು *he behaved very diligently.*

The adverbs ರೀತಿ or ರೀತಿಂ *in that manner,* ರ್ಯಾತಿ or ರ್ಯಾಂತಿ *in which manner?* are sometimes used simply as in English; thus ನೀವುರೀತಿಮಾತಾಡಬೇಡಿರಿ *speak not ye in that manner;* ನಾನವನಸಂಗಡರ್ಯಾತಿ or ರ್ಯಾಂತಿಮಾತಾಡಬೇಕು *in what manner must I speak to him?* When ರೀತಿ or ರೀತಿಂ is added to a noun in the genitive case, or to a participle, it signifies *like, so that,* and *as if;* thus ಈಕಲ್ಲುವಜ್ರದರೀತಿಕಾಣುತ್ತದೆ *this stone appears like a diamond;* ನಾನುಕೇಳುವರೀತಿಂಗಟ್ಟಿಯಾಗಿಓದು *read loudly that I may hear;* ಅವನದನ್ನುತಾನುನೋಡಿದರೀತಿಮಾತಾಡುತ್ತಾನೆ *he speaks as if he had seen it.* When the emphatic ಏ is added, it then signifies *in the same manner;* as ಅವನುನಿಮ್ಮಿಂದಹೇಳಿದರೀತಿಂಏಮಾಡಿದನು *he acted in the same manner as you told him.* When the word ಊದರು is added to ರೀತಿಂ it signifies *or, at least,* and *even;* as ರೀತಿಂಗಾದರುಮೀಂಗಾದರುಮಾಡಬೇಕು *you must do in that or this manner;* ರೀತಿಂಗಾದರೂಮಾಡು *do at least in that manner;* ರೀತಿಂಗಾದರುಮಾಡಲಿಲ್ಲ *he did not act even in that manner.* When

the word ಊದರು or the particle ಊ is added to ಖ್ಯಾಂಶಿ, it signifies *at any rate*; as ಖ್ಯಾಂಕಾದರು or ಖ್ಯಾಂಸ್ಕಾ ಈ ಸಂಜೆಕೊಡಬೇಕು *at any rate you must give it this evening.*

The adverb ಆಗ *then*, is always added to participles instead of *when*, but ಯಾವಾಗ is used interrogatively; as ನಾನುಹೇಳಿದಾಗ ನನ್ನಮಾತನ್ನುನೀನುಕೇಳಲಿಲ್ಲ *thou didst not listen to me when I told thee*; ಅವನಮನೆಗೆನೀಯಾವಾಗ ಹೋದಿ *when didst thou go to his house?* When the word ಊದರು is added to ಯಾವಾಗ, it signifies *at any time*, or *ever*; and when the conjunctive particle ಊ is added, it signifies *always*, or *at all times*; as ನೀಯಾವಾಗಾದರೂ ಅವನಮನೆಗೆಹೋದ್ದುಂಟೇ *didst thou at any time go to his house?* ಅವನು ಯಾವಾಗಲೂಬರೆಯುತ್ತಾಯಿರುತ್ತಾನೆ *he is always writing.*

ಅಂತೆ or ಓಪಾದಿಯಲಿ *like.*

These adverbs are always added to genitives; as ರಾಮನಂತೆಯರಸಿಲ್ಲ *there is no king like Rama*; ಸಿಂಹದಾಕಾರದಂತೆಯಲಿಗರ್ಜಿಸಿದನು *he roared like a lion.* When ಅಂತೆ is added to a participle, it signifies *so that*; as ನಾವಲ್ಲಿಬಂದುಶೀಘ್ರವದಕ್ಕಿಮುಂಚೆಗೌಡರೂಶಾನಭೋಗ್ಯರೂಸಿದ್ಧವಾಗಿರುವಂತೆಯಪ್ಪಣೆಮಾಡಬೇಕು *you must give orders so that the ryots and curnums may be present before we arrive there.* When ಅಂತೆ is used at the end of a sentence, it signifies that the person who speaks does not know the thing himself, but only heard from others; as ಅವನುಬಹಳಬುದ್ಧಿವಂತನಂತೆ *he is said to be very wise.*

ಅಂತ, ಅಂತು, or ಎಂತ, ಎಂತು.

ನೀವಿಕೊಡಬೇಕಾದದ್ದನ್ನುನನಗೆಕೊಡಬೇಕಂತ or ಬೇಕೆಂತ ಅನುತ್ತಾನೆ *he said, you must pay me this money*; ಮಳೆಬಂದೀತೆಂತು or ಬಂದೀತೆಂತುನನಗೆ ತೋರುತ್ತದೆ *it appears to me that there will be rain.* Sometimes the conjunctive particle ಊ is added to these words when two or more sentences of the

description here undermentioned are joined together to complete a period; thus ಊರಿಗೆಬಾಸುಮಂಗಳೂರಿಗೆಹೋಗುತ್ತೇನೆಂತೆಲೂಅಲ್ಲಿಗೆಮುಟ್ಟಿದಮೇಲೆನನಗೆ ನೂರುವರಡಾಗಪುಕ್ಕಪುಮಿಸುತ್ತೇನೆಂತೆಲೂಅಯ್ಕೆದನು *he said that he was going to mangalore; and that when he arrived there, he would send me a hundred pagodas;* ಊರುಪಟ್ಟಣಾಬಹಳಡಾಡ್ಡ ದೆಂತೆಲೂಅಲ್ಲಿಬಹಳವರ್ತಕರಿರುತ್ತಾರೆಂ ತೆಲೂನಾನಲ್ಲಿಗೆಹೋದರೆಬಹಳಪ್ರಾಪ್ತಿಯಾದ್ಯಿತೆಂತೆಲೂಅಯ್ಕೆದನು *he said that that city was very large; that there were a great many merchants there; and that if I went there, it might be very advantageous to me.* It may further be remarked, that the verbal noun ಎಂಬುವದು *the act of saying,* and the past gerund ಊರಿ *having become,* are sometimes used in place of ಎಂತೆ; thus ತನಗೆಬಹಳಪಪ್ರವಮಾಡಿದರೆಂಬುವದಾಗಿಅಯ್ಕೆದನು *he said that he had been very much oppressed;* ತಾನುಮೈಸೂರಿಗೆಹೋಗುತ್ತೇನೆಂಬದಾಗಿಯೂತನ್ನನಂ ಗಡನಾನುಬರಬೇಕೆಂಬದಾಗಿಯೂಅಯ್ಕೆದನು *he said that he was going to mysoor, and that I must follow him.*

ಅಲ್ಲವೆ

This word when used interrogatively, signifies *is it not?* and sometimes it signifies *or,* as ಈ ಕಾಗದವವನುಬರೆದ್ದಲ್ಲವೆ *is not this paper his writing?* ಅವನುರಾಮನಲ್ಲವೆ *is not he Ráma?* ಅವನುಮನೆಯಲ್ಲಿಯಿದ್ದಾನಾಅಲ್ಲಿವೆ ದಾರಿಹಿಡಿದಾನಾ *is he in the house, or has he gone out?*

ಅಲ್ಲಾ

This word signifies *or, but,* and *besides,* as in the following examples; ಪರ್ವತವೇಅಲ್ಲಿವೆ ಮೋಡವೇ *is it a mountain or a cloud?* ಮಾತಾಡಿದನಲ್ಲಾಬರೆ ಯಲಿಲ್ಲ *he spoke, but did not write;* ಅವನಲ್ಲಾವನಾಲ್ಕುಮಂದಿಬಂದರು *four people came besides him.*

The adverb ಬಹಳ is sometimes prefixed to words to denote the superlative degree; thus ಅವರುಬಹಳಸಂತೋಷವಾಗಿದ್ದಾರೆ *they are very glad.* At other times it denotes *many* or *much;* as ಅಲ್ಲಿಬಹಳಜನವಿತ್ತು *there were many*

people there; అవనుబహళరూపవన్నుసంపాదిసిదను *he procures much money.*

The words అంథా *of that kind,* ఇంథా *of this kind,* and ఎంథా *of what kind?* are used as follows;-అంథామనుష్యనుయారూఇల్ల *there is not any person of that kind;* నానింథాకుదురెయొందుకొళ్ళబేకాగియదె *I want to buy a horse of this kind;* అవనేంథామనుష్యనాగానరియే *I know not what kind of man he is.*

Conjunctions.

ఆదరు

This word sometimes signifies *or,* and at others *any, even, at least;* thus రామనాదరులక్ష్మణనాదరుభరతనాదరు *Ráma, Lacshmana, or Bharata;* యారాదరుబందరె *if any person come;* ఎల్లియాదరు *at any place;* యావమనుష్యనన్నాదరుకళుహిసు *send any man;* అవనిగొందుకానాదరుకొడబేడ *do not give him even a single cash;* నాళెయాదరుకొడుత్తియే *wilt thou at least give it to-morrow?*

ఆదరె

This word signifies *but;* thus నానుహేళిదెనాదరెయవనుకేళలిల్ల *I told him, but he did not listen to me.*

ఆగలి

This word signifies *or;* thus అరసనాగలి ప్రధానియాగలియిల్లిగెబందరె *if the king or the minister come hither.*

ఆదాగ్యె

This word signifies *however;* thus యూరొపుదేశవిల్లిగెబరళదూరవాద్దరిందారుతింగళగళిగల్లిగెందాగిశ్యారువదుబరళకష్టవాదాగ్యెమళెబన్నాగిబిసిదరెయిసన్నాశ్యాప్రవాసిముటబరుదు *Europe is very far*

from this place; it will be difficult to arrive there in six months; however, if the wind be favorable, we may arrive there earlier.

ಮತ್ತು or ಮತ್ತೆ

These words sometimes signify *and;* at other times *more* and *else;* thus ಆನೆಗಳೂ ಕುದುರೆಗಳೂ ಮತ್ತಾಂಟಿಗಳೂ ಬಂದವು *elephants, horses, and camels, arrived;* ಮತ್ತು ಕೆಲವು ಕಾಗದಗಳಿವೆ *there are some more papers;* ನನಗವನಿಗೆ ಮತ್ತು ಸ್ವಲ್ಪ ಮಾತಾಡಬೇಕಾಗಿದೆ *I have something more to say to him;* ಮತ್ತೇನು *what else?* ಮತ್ತೆಯಾರು *who else?* &c.

ಸಹ

This word sometimes signifies *with,* and at others *even* and *also;* thus ರಾಮನ ಸಹ ಲಕ್ಷ್ಮಣನಂದ್ಹಾಗಿದನು *Lacshmana went with Ráma;* ಒಂದು ಕವಡೆ ಸಹ ಕೊಡಲಿಲ್ಲ *he did not give even a fanam;* ನಾವು ಬೆಂಗಳೂರಿಗೆಂದ್ಹಾಗ ವು ಸಹ ಬಂದರು *when we went to bangalore, they also followed us.*

ಇನ್ನೂ

This word sometimes signifies *more,* and at others *yet, still;* thus ನಾನು ನಿಮಗೆ ಇನ್ನೂ ಕೆಲವು ರೂಪಾಯಿ ಕೊಡುವೆ *I will give you some more money;* ಊರಿಗೆ ಹೋದ ಮನುಷ್ಯನು ಇನ್ನೂ ಬರಲಿಲ್ಲ *the man who went to the country has not yet returned;* ಅವನು ಇನ್ನೂ ನನಗೆ ನೂರು ವರಹಾ ಕೊಡಬೇಕು *he is still indebted to me one hundred pagodas.*

ಆದ್ದರಿಂದ

This word signifies *because, therefore;* thus ಅವನು ಬುದ್ಧಿವಂತನಾದ್ದರಿಂದ ಅವನು ಮುಂದಕ್ಕೆ ಬರುವನು *because he is wise he will be promoted;* ಅವನು ನನ್ನ ಸಂಗಡ ಹೇಳಲಿಲ್ಲ ವಾದ್ದರಿಂದ ನಾನರಿಯೆ *he did not tell me; and, therefore, I do not know it.*

The interjections are used as follows:

ಅಕಟ-
ಅಕಟಿ... } sorrow and pain..... { ಅಕಟ &c. ಅವರಿಗಿಂ ಥಾ ವಿಪತ್ತು ಸಂಭವಿಸಿತು *alas! what a misfortune has befallen them!*
ಅಯ್ಯೋ..

ಅಃ ..... } pleasure, admiration, jest, or reproach. { ಅಃ or ಅಾಃ-ಈ ಕಥೆಯೆಷ್ಟು ಮನೋಹರವಾಗಿ ಯದೆ *ha! how pleasant is this story!* ಅಃ or ಅಾಃ ನ್ನಾವನಾದಾಂಗಿಬುದ್ಧಿವಂತನಿಲ್ಲ ಪಂಚಕಲ್ಯಾಯಿಲ್ಲ *ah! there is no man so wise as he in this world!*
ಅಾಃ.....

ಛೀ..... } disgust..... { ಛೀ or ಗ್ಯಾಸ್ ಮುಷ್ಟನೇಕೆ ಮಾತಾಡಬೇಡ *fy! wretch do not speak!*
ಗ್ಯಾಸ್.....

ಓ..... }
ಎಲೆ..... }
ಎಲ್ಯೆ..... }
ಅಣೆ..... } The use of these interjections has already been explained in this
ಎಲೆಸಿ..... } chapter, under the head of nouns.
ಎಲ್ಲೆ ..... }
ಎಲಾ..... }
ಎಲಾಸ್... }

PARTICLES.

ಏ..... }
ಓ..... } doubt or question.... { ಈ ಪುಸ್ತಕ ರಾಮನ ದ್ದೇಯಲ್ಲದೆ ಶೇಷನ ದ್ದೇ *does this book belong to Ráma, or to Shésha?* ಈ ತಪ್ಪು ವನ್ನು ಮಾಡಿದನೇ *did he commit this offence?* ಅವನು ಯಾರಾನಾನರಿಯೆ *I know not who he is;* ಅವನು ಪಂಡಿತನೇನ್ *is he a learned person?* ಅವನು ಬಂದನಾ *is he come?*
ಊ .....

ಏ..... .....affirmation..... ..... { ಈಶಿಬನವನ್ನವವ್ಯಮಾಡಚ್ಚೆಕು *he must do this business.*

ಉ

This particle sometimes signifies *and*, and serves to connect words and sentences; at others it signifies *also, even;* thus ಕೃಷ್ಣನೂಶೇಷನೂಲಕ್ಷ್ಮಣನೂಬಂದರು *Crishna, Shésha, and Lacshmana, have come;* ಊಗಲೂ,ಈಗಲೂ *now and then;* ವಿದ್ಯೆಯುಂದಲೂಬುದ್ಧಿಯುಂದಲೂಅವನುಶ್ರೇಷ್ಟನಾದನು *by learning and prudence he became a great man;* ಅವನುನಾಡುತ್ತಲೂಯೋಚಿಸುತ್ತಲೂ ಇದ್ದನು *he was looking and telling;* ನನ್ನಸಂಗಡವನೂಬರೆಯುತ್ತಿದ್ದನು *he was also writing with me;* ಅಲ್ಲಿಯೊಬ್ಬನೂಇಲ್ಲ *there is not even a single person there.* When the words ಇಲ್ಲ or ಅಲ್ಲ are added to the conjunctive particles, and joined to two different words, they signify *neither* and *nor;* as ಅಲ್ಲಿನೀನೂ ಇಲ್ಲಅವನೂಇಲ್ಲ *neither you nor he were there;* ಈಶಿಶುವಿಗೆತಂದೆಯೂಇಲ್ಲತಾಯಿಯೂಇಲ್ಲ *that infant has neither father nor mother;* ಇದುಮಿಶ್ರಲೋಹಯುಂಅಲ್ಲಬಂಗವೂಅಲ್ಲ *this is neither brass nor gold.*

APPENDIX.

Of NUMBERS.

1st. CARDINAL NUMBERS.

The cardinal numbers in Carnáṭaca, are as follows:

ಒಂದು.....1

ಎರಡು.....2

ಮೂರು.....3

ನಾಲ್ಕು.....4

ಐದು.....5

ಆರು.....6

ಏಳು.....7

ಎಂಟು.....8

ಒಂಭತ್ತು.....9

ಹತ್ತು.....10

ಹನ್ನೊಂದು.....11

ಹನ್ನೆರಡು.....12

ಹದಿಮೂರು.....13

ಹದಿನಾಲ್ಕು.....14

ಹದಿನೈದು.....15

ಹದಿನಾರು.....16

౧౭.....పదినేడు.....17
౧౮.....పదినెంటు.....18
౧౯.....పదొకొండు.....19
౨౦.....ఇప్పది.....20
౨౧.....ఇప్పదొకొండు.....21
౨౨.....ఇప్పదిరండు.....22
౨౩.....ఇప్పదిమూడు.....23
౨౪.....ఇప్పదినాల్గు.....24
౨౫.....ఇప్పదిదేడు.....25
౨౬.....ఇప్పదారు.....26
౨౭.....ఇప్పదేడు.....27
౨౮.....ఇప్పదెనిమిది.....28
౨౯.....ఇప్పదొమ్మిది.....29
౩౦.....ముప్పది.....30
౪౦.....నాల్బది.....40
౫౦.....ఏబది.....50
౬౦.....అరువది.....60
౭౦.....ఎప్పది.....70
౮౦.....ఎనుబది.....80
౯౦.....తొంబది.....90
౧౦౦.....నూరు.....100
౧౦౧.....నూరొకొండు.....101
౧౧౦.....నూటపది.....110

౨౦౦.....ఇన్నూర్లు.....200

౩౦౦.....మున్నూర్లు.....300

౪౦౦.....నాల్గ్నూర్లు.....400

౫౦౦.....ఐనూరు.....500

౬౦౦.....ఆరూనూరు.....600

౭౦౦.....ఏడ్నూర్లు.....700

౮౦౦.....ఎంటెనూరు.....800

౯౦౦.....ఒంబయ్నూర్లు.....900

౧౦౦౦.....వావిర.....1000

౧౦౦౧.....వావిరదాందు.....1001

౧౦౧౦.....వావిరదరుత్తు.....1010

౧౧౦౦.....వావిరనూరు.....1100

౧౦౦౦౦.....రత్తువావిర.....10,000

౧౦౦౦౦౦.....లక్ష.....100,000

౧౦౦౦౦౦౦౦.....కోటి.....100,00,000

2d. FRACTIONS.

An unit is divided into fractions, in the following manner:

౧.....ఒందు.....1

౩/౪.....ముక్కాలు.....3/4

౧/౨.....అరె.....1/2

౧/౪.....కాలు.....1/4

౩/౧౬.....మూరుపీస.....3/16

౧/౧౬.....బ్యే.....1/16

౧/౩౨.....పీస.....1/32

౩/౬౪.....ముక్కాబ్యే.....3/64

ꝋ ..... అశీవ్యసు ....

೩ ≡ ..... ಮೂರಗಾಣಿ ..... $\frac{3}{12}$ *of a rupee.*

೨ = ... ಎರಡಗಾಣಿ ..... $\frac{2}{12}$ *of a rupee.*

೧ – ..... ಒಗಾಣಿ ..... $\frac{1}{12}$ *of a rupee.*

Fractional parts of a fanam.

೬೧ ..... ಒಂದಗಾ or ಒಪ್ಪಗಾ ..... *a fanam.*

೬೦೩ ..... ಮುಪ್ಪಾಗ ..... $\frac{3}{4}$ *of a fanam.*

೬೦೨ ..... ಅರ್ಧ ..... $\frac{1}{2}$ *of a fanam.*

೬೦೧ ..... ಕಾಲಗ ..... $\frac{1}{4}$ *of a fanam.*

೬೦೦≡ ..... ಮೂರುವೀಸ ..... $\frac{3}{10}$ *of a fanam.*

೬೦೦= ..... ವೀಸ ..... $\frac{2}{10}$ *of a fanam.*

೬೦೦– ..... ವೀಸ ..... $\frac{1}{10}$ *of a fanam.*

೬೦೦೦≡ ..... ಮುಕ್ಕಾಗಾಣಿ ..... $\frac{3}{40}$ *of a fanam.*

೬೦೦೦= ..... ಅರವೀಸ ..... $\frac{2}{40}$ *of a fanam.*

೬೦೦೦– ..... ಕಾಗಾಣಿ ..... $\frac{1}{40}$ *of a fanam.*

೬೦೦೦೦≡ ..... ಮೂರುಸಿದ್ಧಾಗಾಣಿ ..... $\frac{3}{160}$ *of a fanam.*

೬೦೦೦೦= ..... ಅರಕಾಗಾಣಿ ..... $\frac{2}{160}$ *of a fanam.*

೬೦೦೦೦– ..... ಸಿದ್ಧಾಗಾಣಿ ..... $\frac{1}{160}$ *of a fanam.*

In the western countries the mode of writing accounts in the Carnátaca language, differs materially from that adopted by Telugu and Tamil accountants. Pagodas are expressed, as already stated, by prefixing to the integers the letter ೪, and then the sign ೬– termed *macára*, is placed to mark the fanams, which are ten to a pagoda. In filling up the places of fanams, the integers from one to four are used; but if the number be five, the fractional mark " ೦ " *half*, is placed instead of it, denoting half a pagoda. If the number of fanams be greater than five, and less than ten, figures denoting fanams are placed after the fractional parts of the pagoda; and the sign macára is omitted. If there be no fanams, a cipher is placed after the mark ೬–, to shew that there are none. Ciphers are also used to denote the relative value of the fractions.

	Ps.	Fr.	
ಸೊನ್ನೆ	1	1	
ಸೊನ್ನೆ ೨	1	2	
ಸೊನ್ನೆ ೩	1	3	
ಸೊನ್ನೆ ೪	1	4	
ಸೊನ್ನೆ ೫	1	5	
ಸೊನ್ನೆ ೬	1	6	
ಸೊನ್ನೆ ೭	1	7	
ಸೊನ್ನೆ ೮	1	8	
ಸೊನ್ನೆ ೯	1	9	
ಸ ೨೮	2	0	
ಸ ೨೮ ೧/೪	2	4	*and* $\frac{1}{4}$, $\frac{1}{16}$, $\frac{1}{64}$ *and* $\frac{1}{256}$ *of a fanam.*
ಸ ೩೮ ೧/೪	3		*and* $\frac{1}{4}$, $\frac{1}{16}$ *and* $\frac{1}{64}$ *of a fanam.*
ಸ ೪೮೦ ೧/೪	4		*and* $\frac{1}{16}$ *and* $\frac{1}{64}$ *of a fanam.*
ಸ ೫೮೦೦ ೧/೪	5		*and* $\frac{1}{64}$ *of a fanam.*
ಸ ೬೮೦೦೦ ೧/೪	6		*and* $\frac{1}{256}$ *of a fanam.*
ಸ ೭೮೭೮ ೧/೪	7		*and* $\frac{1}{4}$, $\frac{1}{16}$ *and* $\frac{1}{256}$ *of a fanam.*
ಸ ೮೮೦೦ ೧/೨	8		*and* $\frac{1}{2}$, *and* $\frac{1}{256}$ *of a fanam.*

3d. ORDINAL NUMBERS.

The ordinal numbers in Carnáṭaca are formed by adding the affix ಅನೇ to the cardinal numbers, as follows:

ಒಂದನೇ	ಅನೇ	1st.
ಎರಡನೇ	ಅನೇ	2d.
ಮೂರನೇ	ಅನೇ	3d.
ನಾಲ್ಕನೇ	ಅನೇ	4th.
ಐದನೇ	ಅನೇ	5th.

ಆರನೇ ..... ಆರು ..... 6th.

ಏಳನೇ ..... ಏಳು ..... 7th.

ಎಂಟನೇ ..... ಎಂಟು ..... 8th.

ಒಂಭತ್ತನೇ ..... ಒಂಭತ್ತು ..... 9th.

ಹತ್ತನೇ ..... ಹತ್ತು ..... 10th.

ನೂರನೇ ..... ನೂರು ..... 100th.

ಸಾವಿರನೇ ..... ಸಾವಿರ ..... 1000th.

When the cardinal numbers are used to denote a number of persons, the word ಜನ or ಮಂದಿ may be added to all of them, with the exception of ಒಂದು, which takes ಜನ only; as ಒಂದುಜನ *one person*, ಎರಡುಜನ or ಮಂದಿ *two persons*, ಮೂರುಜನ or ಮಂದಿ *three persons*.

Multiplicative numbers are formed by the addition of the words ಅಷ್ಟು, ವಂಶಿಕೆ, or ಪಾಲು, to the cardinal numbers, from four to any given number; as ಇಮ್ಮಡಿ *double*; ಮುಮ್ಮಡಿ *treble*; ನಾಲ್ಕಷ್ಟು, ನಾಲ್ಕುವಂಶಿಕೆ, or ಪಾಲು *quadruple*, &c.

The words ಬಾರಿ, ಸಾರಿ, ಸಲ, ಸಲಾ, ಆವೃತ್ತಿ, or ದಫಾ, are added to the cardinal numbers to denote times, as follows:

ಒಮ್ಮೆ or ಒಂದುಬಾರಿ, ಸಾರಿ, ಸಲ, ಸಲಾ, ಆವೃತ್ತಿ, or ದಫಾ ..... } *once.*

ಇಮ್ಮೆ or ಎರಡುಬಾರಿ &c. ..... *twice.*

ಮೂರುಬಾರಿ ..... *thrice.*

ನಾಲ್ಕುಬಾರಿ ..... *four times.*

ಐದುಬಾರಿ ..... *five times.*

ಆರುಬಾರಿ ..... *six times.*

ಏಳುಬಾರಿ ..... *seven times.*

APPENDIX.

Of MEASURES.

The greatest measure by which the quantity of grain is determined in the western countries, is called ಚಂಡಿಗ *chandaga*, which is divided into four ಪಂಚಕ *panchacás*, or into twenty smaller measures termed ಕೊಳಗ *colaga*.

	Chandagas.	*Panchacás.*	*Colagas.*
ಉ೧.....ಒಂದುಕೊಳಗ.....	0	0	1
ಉ೨.....ಎರಡುಕೊಳಗ.....	0	0	2
ಉ೩.....ಮೂರುಕೊಳಗ.....	0	0	3
ಉ೪.....ನಾಲ್ಕುಕೊಳಗ.....	0	0	4
ಪಂ೧೦.....ಪಂಚಕ.....	0	1	0
ಪಂ೧೬.....ಹೂರುಕೊಳಗ.....	0	0	6
ಪಂ೧೭.....ಏಳುಕೊಳಗ.....	0	0	7
ಪಂ೧೮.....ಎಂಟುಕೊಳಗ.....	0	0	8
ಪಂ೧೯.....ಒಂಭತ್ತುಕೊಳಗ.....	0	0	9
ಪಂ೨೦.....ಎರಡುಪಂಚಕ.....	0	2	0
ಪಂ೨೧.....ಕಂನಾಲ್ಕಿಂದುಕೊಳಗ.....	0	0	11
ಪಂ೨೨.....ಕಂನ್ನೆರಡುಕೊಳಗ.....	0	0	12
ಪಂ೨೩.....ಕಂದಿಮೂರುಕೊಳಗ.....	0	0	13
ಪಂ೨೪.....ಕಂದಿನಾಲ್ಕುಕೊಳಗ.....	0	0	14
ಪಂ೩೦.....ಮೂರುಪಂಚಕ.....	0	3	0
ಪಂ೩೬.....ಕಂದಿನಾರುಕೊಳಗ.....	0	0	16
ಪಂ೩೭.....ಕಂದಿನೇಳುಕೊಳಗ.....	0	0	17
ಪಂ೩೮.....ಕಂದಿನೆಂಟುಕೊಳಗ.....	0	0	18
ಪಂ೩೯.....ಕಂತ್ತಾಂಭತ್ತುಕೊಳಗ.....	0	0	19
ಪಗಂ೦.....ಒಂದುಪಂಡಗ.....	1	0	0

APPENDIX.

The measure ಕಾಳಿಗ is subdivided into smaller measures by fours, and marked as follows:

ಕಾಳಿಗ.....into four.....ಬಳ್ಳಿ

ಬಳ್ಳಿ.....into four.....ಮಾನ

ಮಾನ.....into four.....ಸಾಲಿಗೆ

ಸಾಲಿಗೆ.....into four.....ಗಿದ್ನ or ಬಿಟ್ಟಿ

It is here to be observed that in Carnátaca accounts of grain, the chandagas, colagas, mánas, and gidnas, are expressed by placing the integers; and the panchacás, ballas, and soligas, by perpendicular lines, as hereunder exhibited. The letter ಅ denotes chandaga; and the mark ಒ is prefixed to express colagas. The blank places are marked by ciphers, as in other accounts.

	C.	*P.*	*C.*	*B.*	*M.*	*S.*	*G.*
ಅಒಅಒಅ	1	1	1	1	1	1	1
ಅ_।।_।ಂ_।।_।	2	2	2	2	2	2	2
ಅ।।।।।।।।	3	3	3	3	3	3	3
ಅ೪ಒ೦೦೦	4	0	0	0	0	0	0
ಅ೫_೦೦೦೦	5	1	0	0	0	0	0
ಅ೫_ಒ೦೦೦	5	1	1	0	0	0	0
ಅ೫_ಒಅ೦೦	5	1	1	1	0	0	0
ಅ೫_ಒಅಒ೦	5	1	1	1	1	0	0
ಅ೫_ಒಅಒಅ	5	1	1	1	1	1	0
ಅ೬।।_।।_।।_।	6	2	2	2	2	2	2
ಒ೦೦೦೦_।	0	0	0	0	0	0	2
ಒ೦೦೦।।_।	0	0	0	0	0	2	2
ಒ೦೦।।।।।	0	0	0	0	3	3	3
ಒ೦।।।।।।	0	0	0	3	3	3	3
ಒಅಒಅ	0	0	1	1	1	1	1
ಅ೦೧_।।_।।_।	0	1	2	2	2	2	2
ಅ।।।।।।।।	3	3	3	3	3	3	3

4th. కలియుగము (which is said to be the present age,) 432000 *years*, and of which a period of 4920 years has already elapsed. Besides these grand divisions, the Hindus in Carnátaca have another era, which takes it's name from an ancient king called Shálivâhana, and commences about the year of Christ 78. The present year of this era is 1742, corresponding with A. D. 1820. The years of this era are counted in cycles of sixty; each of which has an appropriate name, as follows:

ప్రభవ	రాక్షస
విభవ	పార్థివ
శుక్ల	వ్యయ
ప్రమోదూత	సర్వజిత్తు
ప్రజోత్పత్తి	సర్వధారి
అంగిరస	విరోధి
శ్రీముఖ	వికృతి
భావ	ఖర
యువ	నందన
ధాతు	విజయ
ఈశ్వర	జయ
బహుధాన్య	మన్మథ
ప్రమాది	దుర్ముఖి
విక్రమ	హేవళంబి
విషు	విళంబి
చిత్రభాను	వికారి
స్వభాను	శార్వరి

ప్లవ	ఆనంద
శుభకృతు	రాక్షస
శోభకృతు	నళ
క్రోధి	పింగళ
విశ్వావసు	కాళయుక్తి
పరాభవ	సిద్ధార్థి
ప్లవంగ	రౌద్రి
కీలక	దుర్మతి
సౌమ్య	దుందుభి
సాధారణ	రుధిరాక్షారి
విరోధికృతు	రక్తాక్షి
పరిధావి	క్రోధన
ప్రమాదీచ	క్షయ

The year is divided into twelve lunar months. The following are their names.

చైత్రము	ఆశ్వీజము
వైశాఖము	కార్తీకము
జ్యేష్ఠము	మార్గశిరము
ఆషాఢము	పుష్యము
శ్రావణము	మాఘము
భాద్రపదము	ఫాల్గుణము

Each of these lunar months is divided into two portions, called పక్షములు; of which one is termed శుక్ల or శుద్ధ, *the bright half;* and the other కృష్ణ or బహుళ, *the dark half;* and each of these portions contains fifteen తిథిలు or *lunar days.*

The first day of the bright fortnight is called పాఢ్య or *the first*, and continues till రుంఁఱుమే or *the full moon*; and the first day of the dark fortnight is also called పాఢ్య, and terminates with అమావాస్యే.

శుక్లపక్షవు.....*the bright half.* కృష్ణపక్షవు.....*the dark half.*

పడ్వ....పాఢ్య.....*new moon.* ఒరుగ్ పాఢ్య.....*the first lunar day of the fortnight.*

ఇదిశే.....*2d lunar day.*	ఇదిశే.....*2d*
తదిశే.....*3d*	తదిశే.....*3d*
చౌతి.....*4th*	చౌతి.....*4th*
పంచమి.....*5th*	పంచమి.....*5th*
చట్టి.....*6th*	చట్టి.....*6th*
సప్తమి.....*7th*	సప్తమి.....*7th*
అష్టమి.....*8th*	అష్టమి.....*8th*
నవమి.....*9th*	నవమి.....*9th*
దశమి.....*10th*	దశమి.....*10th*
ఏకాదశీ.....*11th*	ఏకాదశీ.....*11th*
ద్వాదశీ.....*12th*	ద్వాదశీ.....*12th*
త్రయోదశీ*13th*	త్రయోదశీ.....*13th*
చతుర్దశీ.*14th*	చతుర్దశీ.....*14th*
రుంఁఱుమే...*full moon.*	అమావాస్యే.....*lunar day of the moon's change.*

Some people, according to the Tamulian mode, class their months according to the solar system, and their names are as follows:

ಚೈತ್ರ	ಆಶ್ವಿಜ
ವೈಯಾಶಿ	ಕಾರ್ತಿಕ
ಆನಿ	ಮಾರ್ಗಳಿ
ಆಡಿ	ತೈ
ಆವಣಿ	ಮಾಶಿ
ಪಿರಟ್ಟಾಶಿ	ಪಂಗುನಿ

A day of 24 English hours is, by the Hindus, divided into 60 Indian hours, each of which is equal to 24 minutes; and $7\frac{1}{2}$ ಘಳಿಗೆ, or three English hours, make one ಜಾಮವು.

The days of the week take their names from the planets, as follows:

ಆದಿತ್ಯವಾರ, ಭಾನುವಾರ, or ರವಿವಾರ ..... *Sunday.*

ಸೋಮವಾರ, ಇಂದುವಾರ, or ಚಂದ್ರವಾರ ..... *Monday.*

ಮಂಗಳವಾರ, ಕುಜವಾರ, ಅಂಗಾರಕವಾರ, or ಭೌಮವಾರ ..... *Tuesday.*

ಬುಧವಾರ, or ಸೌಮ್ಯವಾರ ..... *Wednesday.*

ಗುರುವಾರ, or ಬೃಹಸ್ಪತಿವಾರ ..... *Thursday.*

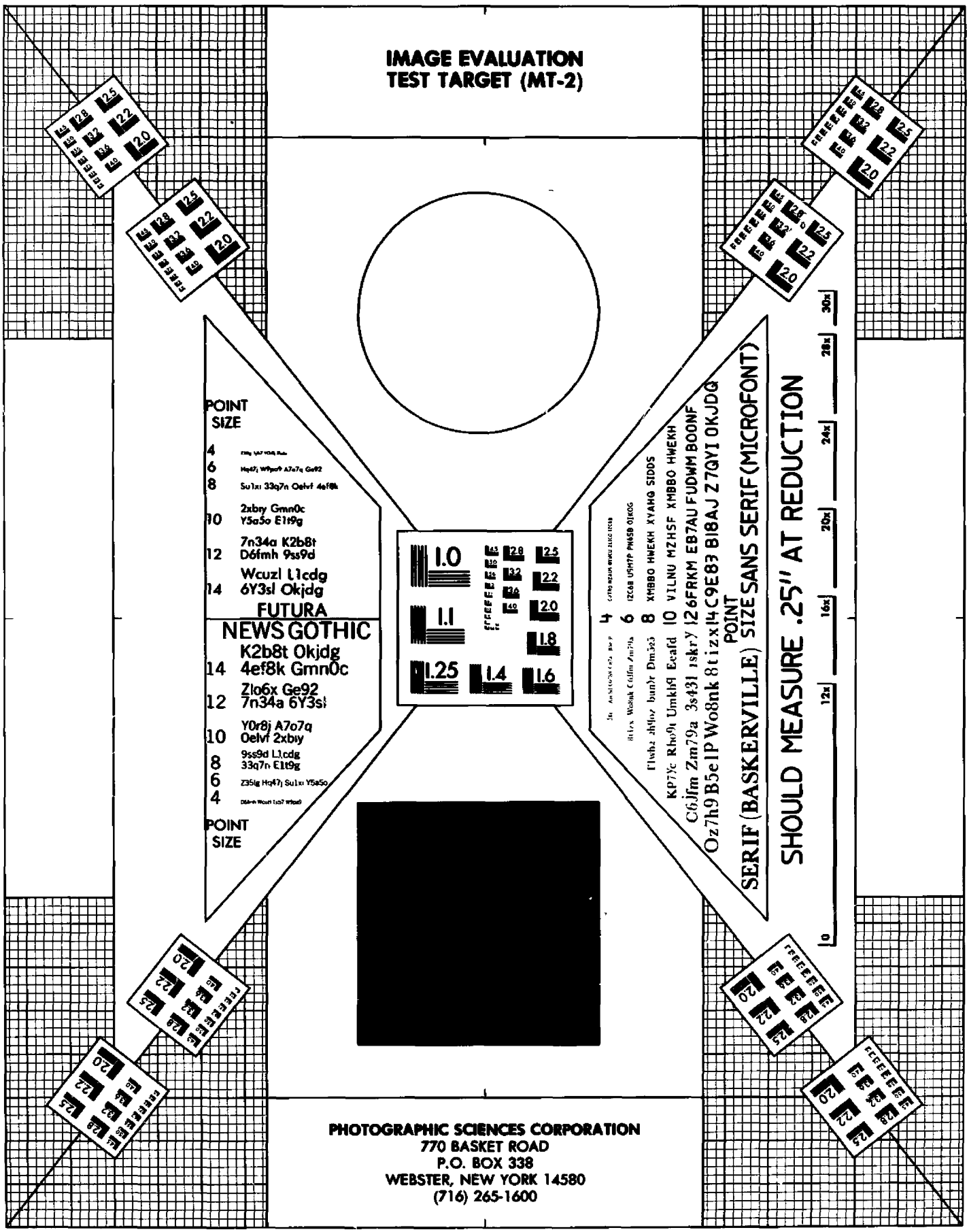
ಶುಕ್ರವಾರ, ಭೃಗುವಾರ, or ಭಾರ್ಗವವಾರ ..... *Friday.*

ಶನಿವಾರ, ಸ್ಥಿರವಾರ, or ಮಂದವಾರ ..... *Saturday.*

The following is a list of the principal points of the compass, over each of which a particular genius is supposed to preside, according to the notions of the Hindus.

ಬಡಗ ..... *North.* ಕುಬ್ಯೇರ ..... *The genius of riches.*

ತೆಂಕ.....South.	ಯಮ.....The regent of death and judge of departed souls.
ಮೂಡ.....East.	ಇಂದ್ರ.....The ruler of the sky.
ಪಡುವ.....West.	ವರುಣ.....The deity presiding over water.
ವಾಯವ್ಯ.....N. West.	ವಾಯು.....The god of wind.
ಈಶಾನ್ಯ.....N. East.	ಈಶಾನ.....The destroyer and reproducer.
ನೈಋತಿ.....S. West.	ನೈಋತ.....The chief of the rácshasas.
ಆಗ್ನೇಯ.....S. East.	ಅಗ್ನಿ.....The god of fire.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